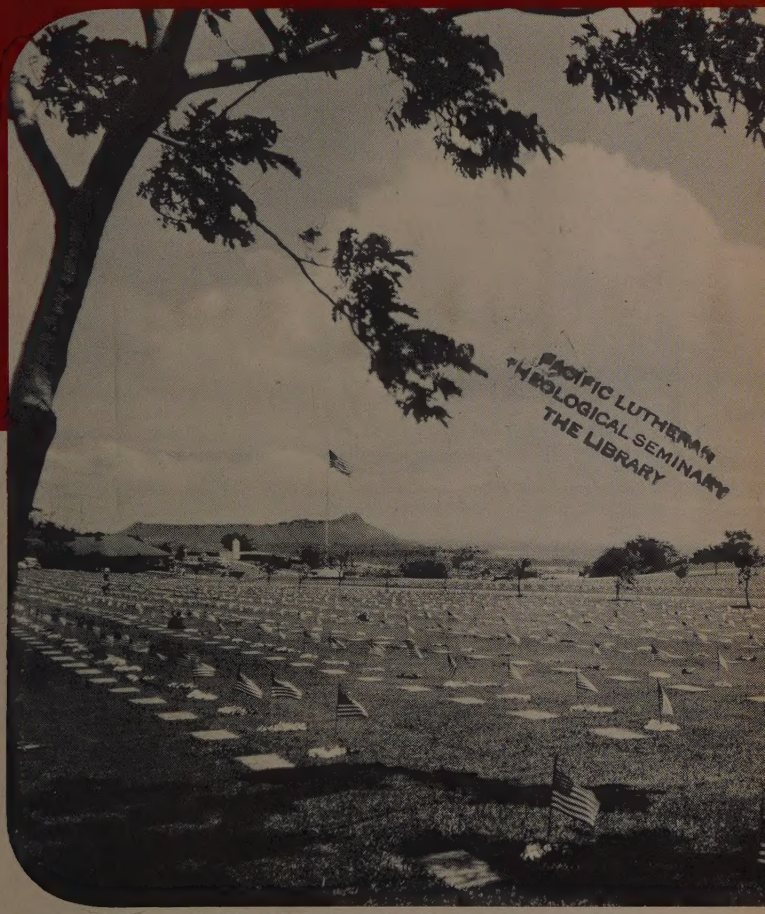
The LUTHERAN



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Sensible Cat

IT WAS A WARM SUNDAY and the church doors had been left wide open to catch any stray breeze that might help cool the worshipers. A stranger padded timidly up to the door and looked in for a few moments. The pastor was in mid-sermon.

SENSING A FRIENDLY atmosphere, the stranger entered the church and started calmly up the center aisle. Some children seated near the back of the church saw him and pointed him out to others. Many heads turned to see who he was. Some people smiled at him.

Noting the stir, an usher seated in the back pew nudged his neighbor. "Look, there's a cat going up the aisle," he said. The two ushers as unobtrusively as possible arose and followed the strange visitor. They were just about to capture him when he speeded up, jumped up onto the chancel steps and joined the choristers in the choir stalls.

BY THIS TIME the members of the congregation were no longer paying attention to the sermon. The pastor paused while the ushers came forward. One of the tenors picked up the cat and handed him to the ushers, who took him outside.

"That cat has more sense than a lot of people," the pastor remarked. "On Sunday morning, he knows the right place to come."

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COVER PICTURE. Graves of Pacific war dead at National Memorial Cemetery in Hawaii.

Hungarian refugees may be legalized . . . Vatican shows concern over outcome of Italian elections . . . China Reds try to split church . . . Communion cup scored in Kansas as health hazard . . . Episcopalians admit women

THE CHURCH IN THE NEWS

Refugee bill advances

After the abortive anti-Communist revolt in Hungary in 1956, about 37,000 Hungarian refugees streamed into the United States. The first 6,000 were admitted under regular immigration quotas, but the rest came in without legal status as "parolees." Included were about 1,600 resettled here by the Lutheran Refugee Service.

Church officials had urged that the parolees be given legal standing. This month Congress took action. The House adopted the bill sponsored by Rep. Michael A. Feighan of Ohio to authorize permanent residence for the refugees. The bill provides that after two years' residence in the U.S., each refugee is to report to local immigration officials just as if he were entering the country for the first time. No new papers, passports or visas will be needed. Refugees who can pass routine immigration requirements will be admitted as permanent residents. Official date of admission would be that of their first arrival in the U.S., thereby shortening by two years the period before they can apply for citizenship.

Favorable Senate action on the measure was expected.

Catholic vote asked

As Italians went to the polls on May 25 for parliamentary elections, Roman Catholics were spurred by an unprecedented appeal that they vote as a "single front" to ensure defeat for the "enemies of the church." The appeal was first printed as a front-page editorial in *Osservatore Romano,* the Vatican newspaper, and reprinted throughout the country. It indicated the church's concern over increasing anti-clerical feeling and activities in Italy.

"No party except the Christian Democratic stresses the principles of religion, the decrees of the church, and the defense of the church's rights the way the church itself does," the Vatican paper said. Echoing the editorial, Italy's Roman Catholic bishops issued a joint statement urging Catholics "to vote in conformity with the Catholic religion and the decrees of the church." This was generally understood to mean voting for the Christian Democratic Party, which has controlled Italy's government since World War II.

Republican and Radical party leaders called the editorials and statements "clerical interference," renewed accusations that the church was meddling in political matters. Communist, Socialist and Liberal parties also had candidates in the field. Although Roman Catholicism claims 99 per cent of Italy's population, the country has the largest Communist political bloc outside the Iron Curtain.

Chinese schism grows

Christians in China had faced increasing difficulties since the Communists took over the country. Most Protestant missionaries fled or were expelled. Those

who remained were compelled to cooperate with government plans or be jailed. Native clergy continued to conduct services, but were under constant pressure to "build socialism." Last month nine pastors were denounced as "rightists." Among them was Lutheran Pastor Li Pao-lo of Hoppu. News reports said they were "forced to admit their guilt" but did not detail the punishment.

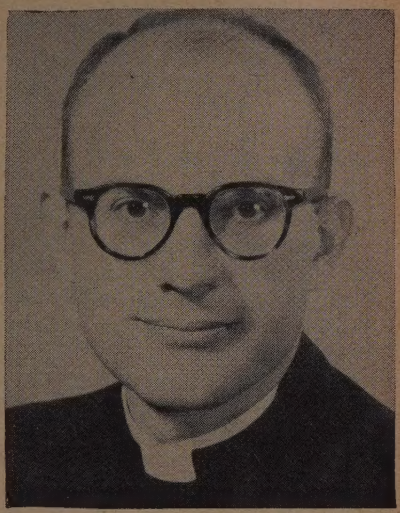
Roman Catholic leaders had attempted to retain their ties to the Vatican after foreign prelates had been expelled from the country. While some priests reportedly defied government demands that they denounce the Vatican, others joined a Communist-sponsored Chinese Catholic Patriotic Association. Those who refused continued under government attack. In February, Red police jailed Bishop Teng Yi-ming on charges that he aided "imperialist American spies" who had been "smuggled into China."

New "bishops" named

Left without a hierarchy by the deportations and jailings, the Patriotic Association began to choose its own bishops, despite strong warnings from Rome that anyone participating in such actions would face excommunication "because the choice of bishops belongs exclusively to the Pope."

In December, priests in Szechuen set up an Independent Catholic Church, named as bishop Li Hsi-ting. Called a "pseudo-bishop" by the Vatican, Li said he would work for the "unfolding of the anti-imperialist and patriotic movement" and oppose "all Vatican interference in whatever form." He offered to "maintain relations" with Rome "only under the condition that this does not undermine the prestige of the fatherland and the interests of the people." Rome's reply was excommunication of the bishop and all who had participated in his consecration.

This month the Patriotic Association reported the election and consecration of two more bishops, in Yungnien and Kiangsu. Red newspapers said the men were chosen "by the entire body of Catholic clergymen and laymen" and were "sworn in" at high masses held immediately after their election. Similar elections were reported in Shanghai, Chengtu, Canton and other dioceses. The elections "freed them from the reactionary rule of the Holy See," the Association said, urging a further drive to set up an "independent, self-governing church" free of Vatican control.



NEW BRITISH DEPUTY
The Rev. William B. Schaeffer

Schaeffer to London

The Rev. William Brent Schaeffer, pastor of Holy Trinity Church, North Augusta, South Carolina, will sail for London in July as senior representative in Great Britain for the Lutheran World Federation's Department of World Serv-

ice. He will succeed the Rev. Vernon Frazier, who returned to the U.S. early this year to become pastor of St. Matthew's Church, Charleston, South Carolina, after 30 months' service abroad.

Pastor Schaeffer will administer the LWF program among 30,000 Lutherans associated in the Lutheran Council of Great Britain. Most are Latvian, Estonian, Polish, German or Lithuanian refugees resettled in England since the war. The program is supported by Lutheran World Action.

Mr. Schaeffer, 40, was ordained ten years ago and has since served congregations in South Carolina. Before completion of his theological training, he served for five years in the U.S. Army, was decorated with the Combat Infantryman's Badge and Purple Heart with two battle stars.

Women get Episcopal vote

For the first time in the 173-year history of New York's Episcopal diocese, a woman was permitted to stand up this month and demand the floor at an annual convention. Participating among the thousand clergy and lay delegates for the first time were twenty women, with 22 others listed as alternates. Women had last year won the right to serve on vestries and as convention delegates in the diocese.

At Philadelphia, 19 women came as deputies to the Episcopal diocesan convention, also for the first time in 174 years of history. One of them even had the last word—as well as the first. Mrs. T. Truxton Hare was final speaker on a resolution adopted which endorsed intercommunion between the Episcopal Church and the Church of South India. Unaccustomed to hearing feminine voices at a diocesan convention, veteran Bishop Oliver J. Hart had at first waved her aside, questioning her "right to speak." Several other delegates jumped to their feet, reminding the presiding officer, "Bishop, she's a deputy!"

Threat to society seen

On the same day, a few hundred miles away, the 150th Congress of the League of Catholic Women of the Boston Roman Catholic archdiocese was being told that women's demands for equal rights tended to destroy the "stability, honor and dignity of domestic society." The Rev. Edward Murphy, an editor of *Jesuit Missions* magazine, said that women's advances in areas of society formerly closed to them had been bought "at the terrible price of weakening the family relationship."

The priest commented that the "dirtiest writing in our times comes from women" and that current styles of dress and hair made them into "unkempt ragamuffins or sloppily clad and masculinized sophisticates." The example women must follow "must be either Mary or Eve," the priest declared. "The one will exalt us all; the other will damn us all."

Kansas forbids common cup

Revival of a 50-year-old health ordinance banning use of the common drinking cup has stirred a conflict between Kansas' State Board of Health and some church groups.

The board ruled that the common chalice used in Holy Communion "comes within the prohibition of the common cup . . . (as) a potential source for the transmission of communicable disease." Episcopal, Orthodox, and some Lutheran churches in the state use a common cup, which is passed by the officiant from one communicant to the next.

Bishop Goodrich R. Fenner of Kansas' Episcopal diocese said he would "take no notice" of the ruling. Any change in Episcopal communion practice would re-

NAVY CHAPLAIN E. P. Hammond, South Carolina Methodist, who will leave in October to serve Navy personnel at South Pole, gets briefing from bearded Chaplain John E. Zoller. Chaplain Zoller recently returned from tour of duty in "Operation Deepfreeze" taking place in Antarctica as part of International Geophysical Year.

quire action by the national convention and revision of the *Book of Common Prayer*, he said.

Evan Wright, director of the state health board's food and drug division and an Episcopalian, said he was torn between loyalty to his church and his duty to the law. "It's a very serious matter with me," he declared. "I may even have to change my church."

Mr. Wright urged that Episcopalians be permitted to take communion by intinction. This is a "completely sanitary method" involving the dipping of the wafer into the wine in the chalice instead of sipping the wine from the cup, he said. He claimed that Episcopal bishops have the right to permit the clergy to administer communion in this manner. In some Lutheran churches, individual cups are used. Often the pastor pours the wine from a larger "common" cup into the tiny ones.

Air Force chaplain head named

Chaplain (Brig. Gen.) Terence P. Finnegan of Norwich, Connecticut, was this month nominated by President Eisenhower to serve as Chief of Chaplains in the U.S. Air Force. The President also recently nominated Chaplain George A. Roso to be Chief of Navy Chaplains, effective July 1. If these two nominations gain Senate approval it will mark the first time in U.S. history that the chaplaincy of all three branches of the armed services will be under Roman Catholic chiefs. Present Chief of Army Chaplains is Chaplain (Maj. Gen.) Patrick J. Ryan.

Chaplain Finnegan has been deputy chief for his service since 1953. He would succeed Chaplain (Maj. Gen.) Charles I. Carpenter, a Methodist, who has been the Air Force Chief since that force established its own chaplaincy corps in 1949. Chaplain Carpenter, 52, will remain in the service as chaplain at the new Air Force Academy in Colorado.

The Roman Catholic monopoly will end on Nov. 1, when Chaplain Ryan plans to retire. The President is expected to name in his place Chaplain (Brig. Gen.) Frank A. Tobey, present deputy chief, who is a Baptist. Chaplain chiefs usually serve a four-year tour of duty.

Historic magazines to merge

Church mergers are continuing to whittle down the number of major religious magazines in the U.S. Last week

announcement was made of another combination, resulting from the formation of the United Church of Christ by the merger of the Congregational Christian Churches with the Evangelical and Reformed Church. The former's lively and literate *Advance* will be integrated with the latter's more conservative *Messenger*. The new magazine will be a bi-weekly of news and opinion, to be called *The United Church Herald*. It will begin publication Oct. 1 with an estimated circulation of 150,000.

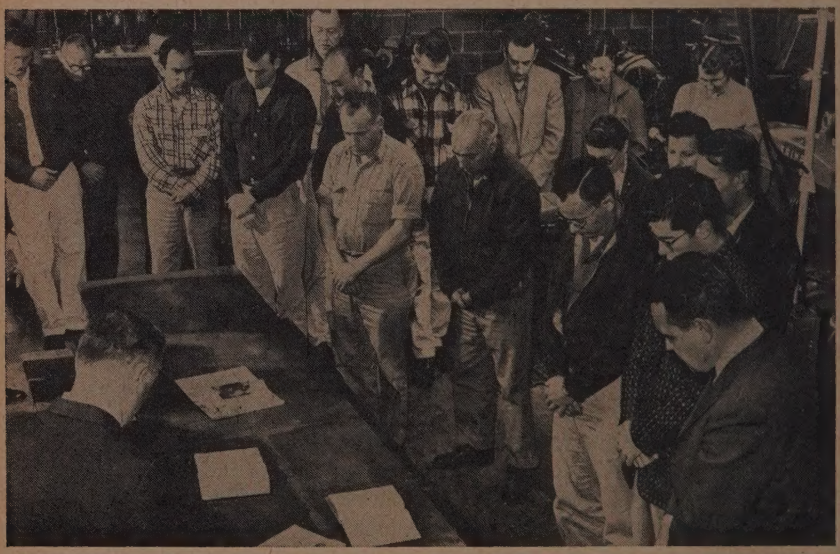
Advance carries on one of the longest traditions in U.S. religious journalism. It began as the *Missionary Herald at Home and Abroad*, founded in 1804, which merged with *Advance* in 1951. Other "ancestors" of the journal included *The Boston Recorder* (founded in 1816), *The Congregationalist* (1849), and the Christian Herald of Gospel Liberty (1808). *The Messenger* goes back nearly as far, having been started as *The Reformed Church Messenger* in 1827.

Co-editors of the new *Herald* will be Dr. Andrew Vance McCracken, now editor of *Advance*, and Dr. Theodore C. Braun, now editor of the *Messenger*.

Catholic students cut classes

Defying school authorities, about 130 Roman Catholic students at Bloomfield and Glen Ridge public high schools in New Jersey cut classes on May 14 to attend a religious retreat at Sacred Heart Church. About 70 others evidently remained at school.

Parents of the students had been caught in a crossfire between school boards and the pastors of the eight Roman Catholic churches which sponsored the retreat. The school boards had warned parents that the schools had no authority to release pupils so they could attend a religious service. The priests told



WORKERS in Modernair Company's hydraulic equipment plant at San Leandro, California, join in prayer during devotional period held once each week before the day's work. About 25 attend.

parents that they were responsible to see that their children would attend the retreat.

Students who left the classrooms had presented form letters to their principals signed by their parents which said that the children would miss the last hour of school in order to attend the religious program. School officials said the students would receive no credits for classes they missed, but indicated no further action.

Released-time gets backing

Co-operation of all faiths in released-time religious educational programs "is still the best answer" to the problem of secularism in public schools, the Rev. William F. Graney said in an editorial in *New World*, newspaper of the Chicago and Joliet Roman Catholic dioceses. He took issue with a recently released statement by the Church Federation of Chicago which called for teaching of fundamental religious principles as part of the public school curriculum.

Calling the statement "no help" in finding a "real solution" to the problem, the priest said the "most serious objection" to it was "the unreasonable assumption running all through it that the public school system is the private preserve of Protestant denominations."

Founders of the public school system were Protestant, Father Graney said, "but the system itself was a break from the original Protestant tradition of religious schools."

"Every American is now committed to our public school system," he continued. "Every American Catholic, every American Jew has a stake in the public schools as important to him as his stake in America. School boards represent the entire community, which supports the system through taxes."

Civil defense seen duty

Active participation in civil defense programs is a "Christian duty," Dr. Conrad Hoyer told a conference of church executives at Chicago. "Pastors and congregations must register themselves for readiness to serve in the local civilian defense program as a preparation for an unforeseen catastrophe," the National Lutheran Council home mission executive said.

Spiritual and welfare ministries of the church would be called on for emergency service in event of atomic or hydrogen bomb attack, Dr. Hoyer said. Local church buildings would be needed for emergency hospitals, relief dormitories and food distribution centers, he continued, urging that Christians realize "the urgent necessity of the ministry of the church in disaster cases."

And so forth

Miss Lillian Block has been named managing editor of Religious News Service to succeed the late Louis Minsky. RNS is a worldwide newsgathering agency serving both church and secular press. It is affiliated with the National Conference of Christians and Jews.

The Episcopal Church should have a monthly magazine to portray the life and work of the church, the denomination's National Council will recommend to the church's convention this fall. Several news weeklies are now circulated in the church, but none has official standing.

The Methodist Church needs a national weekly news magazine, Dr. Harry Denman of Nashville, general evangelism secretary for the denomination, urged this month. Two years ago the 130-year-old *Christian Advocate*, a weekly journal of news and comment, was replaced by *Together*, a family monthly magazine.

WASHINGTON

By ROBERT VAN DEUSEN

FLEMMING RETURNS

ARTHUR S. FLEMMING has been in and out of Washington for two decades. When he returns in late July to become the new Secretary of Health, Education, and Welfare, he will bring with him a wealth of experience in previous government posts. He is known here as a clear-thinking, hard-driving administrator who prefers to avoid public controversy but does not dodge it when it is thrust upon him.

As a member of the President's cabinet, he will be no stranger to official procedures. While serving as Director of Defense Mobilization, he sat in regularly on cabinet meetings and helped to work out solutions to complex problems involving several departments.

Flemming's philosophy of government and his penchant for efficiency and economy found an outlet in his membership on the first and second "Hoover Commissions" for Reorganization of the Executive Branch of Government. Reforms recommended by these two commissions have saved taxpayers millions of dollars.

His nine years as Civil Service Commissioner won him a warm spot in the hearts of government employees. He defended their interests eloquently before Congressional committees. One of his long-range aims has been to build a career civil service which will be protected from the ups and downs of political party fortunes. His own government service is Exhibit A, occurring under the Roosevelt, Truman, and Eisenhower administrations.

Schoolman and churchman

DR. FLEMMING'S rich cultural and religious background will serve him well in the sensitive demands of his new job. The new accent on the importance of education in national life will find an understanding advocate in this college president. He has headed Ohio Wesleyan University since 1951, part of that time on leave of absence for government service. In his earlier years, he taught political science at American University and later became director of its School of Public Affairs.

He is even better known as a churchman. Grandson of a Baptist minister who preached until he was past 90, he has been an active layman in the Methodist Church and in interdenominational affairs. In Washington, he served as Sunday school superintendent and was one of two laymen ever elected president of the Washington Federation of Churches.

ON THE NATIONAL LEVEL, Flemming has shown constructive leadership in bringing the insights of religion to bear on the problems of society. He served for several years as chairman of the Division of Christian Life and Work of the National Council of Churches. As a member of the Commission on the Church and Economic Life, he helped to sharpen the thinking of church groups in such areas as labor-management relations and the Christian use of economic power.

It is significant that a man of Arthur Flemming's stature as a Christian layman has been chosen to head that department of government which is closest to the concern of religion for human values. As he makes administrative decisions in the fields of health, education, and welfare, his personal insights and convictions will add warm understanding to his work as it affects the lives of countless individuals.

Youngsters Take Church Tour

The best way for confirmands to learn about stewardship was to see where money is spent

By JOYCE R. COOVER

THE YOUNG PASTOR greeted the class of eight boys and girls as they settled down for another in their weekly series of classes prior to confirmation on Pentecost in Memorial Lutheran Church, Shippensburg, Pennsylvania. It was early in 1947. The pastor was the Rev. John F. Sammel who had begun his pastorate there the previous summer after completing a tour of duty in the U.S. Navy Chaplaincy Corps.

Today's lecture was on stewardship and the benevolence program of the church. The pastor explained that contributions to benevolence in the church (through the "red" side of the duplex church envelopes used there) were distributed to a variety of agencies and organizations. He mentioned that at least four of the institutions he named were within 100 miles of Shippensburg: the National Lutheran Home in Washington . . . the deaconess motherhouse in Ruxton, near Baltimore . . . the theological seminary in Gettysburg . . . and the Tressler home for children in Loysville. Why not take the class to one or more of these institutions? Would not a visit, seeing the buildings, meeting people, make a stronger impression than a lecture?

THE YOUNG PEOPLE were enthusiastic about the suggestion that they gather at the church early Saturday morning to make a trip to Washington to visit the National Lutheran Home. From this beginning has grown a program of "visual education" which is now an important phase of Pastor Sammel's catechetical instruction.

A plan such as this is feasible for almost any church. Of course, details vary according to the distance to be traveled. Many churches are located even more favorably than Memorial Church in Shippensburg to visit various institutions.

The schools, homes, and agencies involved gladly welcome interested visitors. Parents and friends of the confirmands are always co-operative in providing cars for transportation, although on a few occasions it becomes necessary to charter a bus because of the interest shown by other members of the congregation in a special excursion. Students carry a box lunch to keep expenses at a minimum. Attendance of class members is required. If a confirmand misses a trip for a very good reason, he is encouraged to accompany a group the next year.

On a typical trip to Washington, the boys and girls gather, sleepy-eyed and chattering with excitement, very early in the morning so that they can arrive at the National Lutheran Home before noon. Usually there is time for a brief visit to the chapel immediately upon arrival. The administration of the institution has been informed of the pending visit.

SHIPPENSBURGERS AT NATIONAL HOME IN WASHINGTON

At the home, the delegation spreads out its picnic lunch in the basement recreation rooms. After prayer by one of the confirmands, everyone sits down to a lunch involving much sandwich-trading and thermos-bottle-sharing. After lunch, a complete tour is made of the home while the pastor visits members of his congregation who are guests there.

Visiting the deaconess motherhouse in Ruxton helps the confirmands to understand the diaconate and the place for women in full-time church service. Some young girls have revised their opinions of church-related careers after a congenial visit with the students and staff at the motherhouse. Lunch here is enjoyed outdoors in good weather on the beautiful grounds of this mansion-turned-school.

Since Memorial Church participates in the Gettysburg Seminary pastor-in-training program, there are always many friends to greet the Shippensburg group on their visit to the seminary. Among all the places visited, the most enthralling seems to be the Church of the Abiding Presence at the seminary. Pastor Sammel, an alumnus, gives an explanation of the stained-glass windows. It is to be hoped that some young men have been influenced to choose the Christian ministry as their way of life as the result of this visit. Picnic lunch is eaten on the Gettysburg battlefield.

Whenever possible, the trip to the children's home in Loysville is scheduled at a late date, preferably in June. That's because Tresslertown has a swimming pool which the guests are allowed to use if the weather is favorable. Again, a tour and lunch on the grounds are scheduled. Teen-agers respond quite strongly to meeting other teen-agers who, through various circumstances, lack the advantages of their own home and family.

The visitors are avidly interested in the details of daily life, the system of self-government employed, the privileges and disciplines, pleasures and disappointments of the Tresslertown citizens. They are compassionate, but not patronizing, and many bonds of friendship have grown, resulting in exchanges of youth for parties, Luther League activities, and

GETTYSBURG CHAPEL IS IMPRESSIVE

so forth. Recently a teen-age band from Memorial Church was invited to take part in a film being made at Tresslertown.

These four Saturday pilgrimages combine some of the usual tourist attractions with teaching lessons regarding Christian service. Christian fellowship is always a strong point in these outings, a fellowship which, as it grows, knits together the congregation. These trips really have three purposes:

1) To educate church members concerning the social and educational work of the church.

2) To create Christian fellowship and friendship.

3) To visit places of historical significance.

PASTOR SAMMEL'S original "visual education" plan has changed through the years according to the needs of growing confirmation classes. The 1956 class in Shippensburg numbered 17. Today this pastor is conducting his confirmands' trips from Cumberland, Maryland, where he assumed the pastorate of St. Paul's Church in 1957.

His plan still includes the four above-mentioned institutions which project a well-rounded study of the benevolent work of the church: care for the elderly members of the church; education for full-time church work for women; training for men for the ministry; care for orphans and children of broken homes. These trips are worth the time and expense involved. They contribute to the education, fellowship, and stewardship of the congregation.

THERE ARE, I suppose, almost endless ways by which we make an impression on others. A visitor to the United States from a hungry, impoverished part of the Orient was asked to give his principal impression of this country of the Stars and Stripes. His terse answer: "The size of your garbage cans".

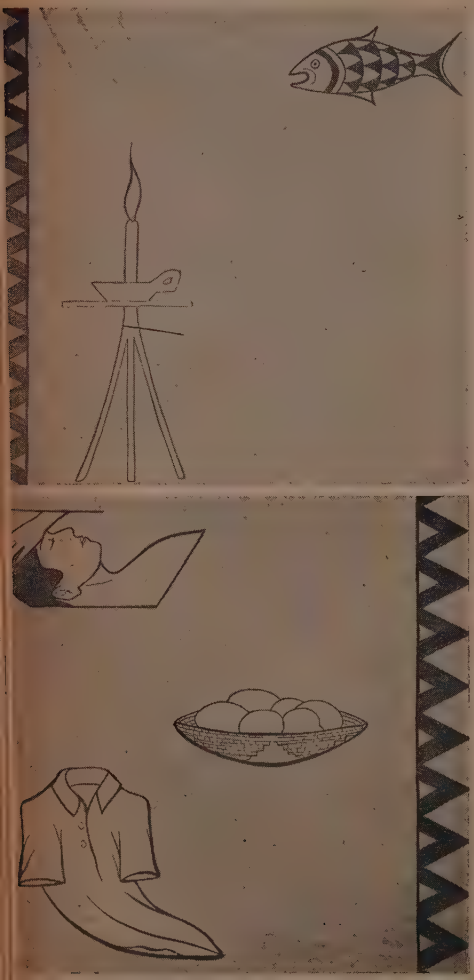
Recently I was conducted through a church building that is nearing completion in a midwestern state. It will cost a million and a half dollars. Its elaborate dancing studio made more of an impression on me.

—PAUL S. REES in *Christian Commit Yourself* (Revell)

An Indian Decorates a Church

United Lutherans, building a church at the foot of New Mexico's Sandia Mountains, have introduced elements of ancient Indian art into Christian symbols

AL MOMADAY is a Kiowa Indian and an artist with a string of grand prizes and one-man shows to his credit. But when a Lutheran congregation asked him to do a series of plaques for its new church, he thought he couldn't do it.



Momaday's house is made of adobe and stands in Jemez pueblo, New Mexico. Jemez is noted for its colorful painted pottery, and Momaday's home is filled with the artifacts of Pueblo and Plains Indian culture. He teaches art at the government school, and his pupils learn at an early stage how to translate the style of tribal dances and ceremonies into highly detailed symbolic design.

Few people are better qualified than Al Momaday to teach this two-dimensional style which omits non-essentials to produce abstract symbols for all the things that form an Indian's world. The problem Momaday faced was: Could this symbolism of Indian art find application in representations of the symbolism of the Christian church?

THE QUESTION had been posed by St. Luke's Church in Albuquerque. The United Lutheran congregation, organized just a little over four years ago, was building its first church after meeting for over three years in a make-shift metal chapel, and wanted to blend modern design with elements of Indian-Spanish art. Architect Orrie J. Holmen, a United Lu-

NARTHEX SCREEN PLAQUES: Top, "evangelism" represented by fish and fishnet background, lamp arrangement recalls Matthew 5:15—"Neither do men light a candle and put it under a bushel, but on a candlestick . . ." Bottom, "Christian service" is shown by healing (hand on head), feeding the hungry (Indian basket and bread) and clothing the naked (shirt).

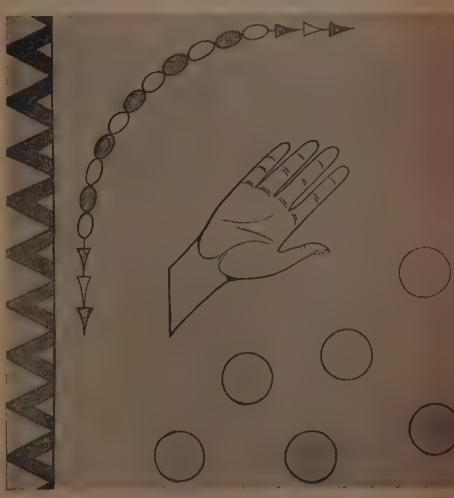
ST. LUKE'S in Albuquerque: Church of "modern design with southwestern flavor" stands on important highway near 11,000-foot Sandia Mountains. Walled patio is used extensively for outdoor services. Church was host to Rocky Mountain Synod convention

theran of Wheat Ridge, Colo., had given this "contemporary church with a Southwest flavor" its exterior expression. Now, plaques to be inserted in the altar railing, the narthex screen and the interior of the Sunday school departments were to carry the theme further.

INDIAN ART would be appropriate to express the cultural tradition of the area in which St. Luke's was being built, the council thought. Furthermore, Indian art is religious in nature. Painting in the Navajo tribes is reserved to the *"shamans"*—the medicine men, and all their art work has religious significance.

The planners realized that it would not be easy to apply art born of the symbolism of the pagan world to that of the church. It would take a man who was familiar with both to do justice to the assignment.

Al Momaday, the area's most competent Indian artist, was selected for the job. Momaday is a Christian, but his



STEWARDSHIP: Chain in upper left corner is Indian symbol for time, the hand stands for giving of talents, the coins for tithes

ADMIRING altar plaque, representing symbol of Christ, are Pastor Donald C. Simonton, who organized the mission in 1954, and artist Al Momaday (at right), a Kiowa Indian

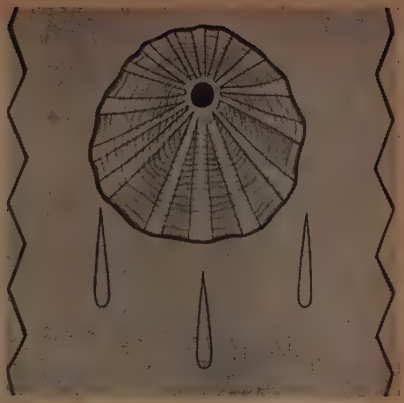
father was still a "Peyote Man," member of a semi-Christian Indian sect. As far as he knew, no one had ever attempted before to apply Indian style to Christian art. But he was willing to try.

THE TASK, he says, "grew on him." Themes for the plaques were *"We Worship"* (for the altar railing), *"We Serve"*

ALTAR RAIL plaque: Prayer, shown in ascending billows of smoke and an ascending bird, traditional Indian symbol for prayer. Outline of clouds depicts heaven

NARTHEX PLAQUE: Christian fellowship, represented in ancient Indian symbol for friendship, crossed arrows, acquiring deeper meaning through surmounting cross

THREE ALTAR plaques: Top, baptism, represented by the conch shell and three drops of water (for Trinity); center, the Word, symbolized by open book (Bible), and Indian flute representing the spoken word; bottom, confirmation, shown by Indian bird design for the descending Holy Spirit, surrounded by seven tongues of fire (with reference to Revelation 4:5)



(for the narthex screen), and *"We Learn"* (for Sunday school). Momaday studied the Christian symbols that would apply and their meaning and then set about to translate them into the language of Indian symbolism.

In the case of the large center plaque for the altar, the symbol of Christ (IHS) is traditional and of Greek origin. But the letters are surrounded by the Indian sun symbol, which is also the symbol of New Mexico. And the borders represent Jesus' saying, "I am the way, the truth and the life" (John 14:6), by showing *the way* as moccasin tracks and *the truth* as arrows, and by translating *the life* into the corresponding symbols of the Plains Indians.

PAINTING with casein on oak veneer, the work progressed. Momaday said he developed the same feeling toward the project he experienced when representing religious elements in Indian art. He showed his sketches to art critics and was encouraged by their reactions. Some expressed enthusiastic approval.

People who saw the plaques installed in the church were equally pleased. They "attract a great deal of attention to our church," Pastor Donald C. Simonton reports. And the experiment has provided a demonstration of the fact that just as the Christian faith can be expressed in many tongues, the symbolism of the church can be translated into many art forms.

Attack on Christianity

By FREDERICK K. WENTZ

Aggressive enemies fight the church on a world scale . . . but there are two new things in the church's favor . . .

Is CHRISTIANITY winning the world? Since 1800 it has multiplied fourfold in numbers—to 700 million. This is a little less than one-third of the earth's population. But the non-Christian population has probably tripled. Christian activity has been snowballing, but the field expands before it with equal speed! What, then, is the present situation?

The Christian church is a world minority facing aggressive counterfaiths and isolated from large secular blocs, but is itself an emerging global fellowship.

FOR AT LEAST eight centuries Christianity and European civilization formed a close partnership. Christendom was a geographic area. This gave to the churches growth and strength. But it also gave the appearance that the church was wedded to something other than Christ, and the mission offspring were stamped as the children of a certain culture and area within the world.

Today Christendom, as such, has disappeared. The partnership is dissolved. A great gulf, a separation, has appeared between Christianity and Western civilization as a whole.

Europe has entered a "post-Christian era." Industrial workers have been alienated. Socialist and Communist minorities oppose the church's influence. Wars have sapped its strength. Naziism was an ominous sign of the aggressively anti-Christian forces within those peoples. Now in eastern Europe another totalitarianism has become dominant.

This means Christians—Protestant and Catholic—have become a self-conscious minority with their faith tested in adversity. As in the early church, European Christianity today is struggling against the tide and finds its greatest strength in its bold witnesses and its martyrs—Niemöller, Berggrav, Mindszenty, Dibelius. Amid current events the blood of the martyrs is fresh in its flowing.

Even in the West, and certainly elsewhere in the world, Christians today know themselves to be a minority amid people who are hostile or indifferent.

BUDDHISM, HINDUISM, and Islam have become vigorous again. After centuries during which these religions were dormant and inactive, they are now stirring and exhibiting a new, aggressive outreach.

Partly this new life has come forth in response to the example and the threat of Christian missions. Buddhism, for example, shows signs of renewal in Burma, Ceylon, and India. Its activities parallel those of Christians—new popular literature, world congresses, efforts toward world peace.

In Hawaii Buddhists produce all the

This is the second in a series on "The Times Test the Church" by a professor at Lutheran Seminary, Gettysburg, Pa.

activity of a vigorous American church, for instance, huge rallies, subscription of millions of dollars for temple construction and priest-training, and Sunday schools whose children sing "Buddha loves me! this I know," and "Onward Buddhist soldiers."

Frequently religious resurgence rides the tides of nationalism. In India Hinduism seeks to tie in with a rising national spirit. And Islam in particular is building upon several vigorous national movements—in Indonesia, Pakistan, and the Middle East.

BUT THE MOST aggressive and hostile movement Christianity faces today is communism. It has most of the apparatus of religion. It demands absolute commitment from its large core-group and seeks to destroy other religions. It has missionaries across the world seeking with evangelistic zeal to convert all men. Marxism has drawn from the Judeo-Christian tradition both something of its passion for social justice and something of its dynamic fervor.

In Red China the techniques of a Billy Graham revival have been used to produce Communists. The Red soldiers who conquered China were well disciplined and each was considered a missionary. Converts immediately became evangelists so that the students soon tried to win their Christian professors to their new faith.

Great evangelistic meetings were held, lasting from early morning until midnight, packed with emotion and pointed toward conversion. Study groups followed. Christian missionaries reported that they were struck by "an avalanche of Communist missionary attack."

In our generation, to a degree unmatched for centuries, Christianity is opposed by aggressive, hostile faiths in many quarters of the world. Some ancient Christians shed their blood to outwitness and outdie all enemies. It is the only pathway open to many modern followers of Christ.

A STUBBORNLY secular spirit presents as serious an obstacle to the Christian faith as does a hostile opposition faith. Indifference is a shell that is hard to crack.

In mid-twentieth century we face two new and significant facts about secularism: it is now world-wide in its impact, and it has produced large groups of people almost completely cut off from religious traditions. Across the globe are to be found sections of society which make the tentative and empirical attitude of science into a total outlook on life. Or they make commitments with meaning only in this life—to a particular class, an economic system, a national patriotism. Thus they isolate themselves from real contact with the church.

Two groups in particular have remained outside the orbit of the church's influence. 1) The intellectuals, centering in the universities, 2) and the working class, especially the self-conscious industrial laborers.

Among laborers in Japan whose Shintoism was discredited by the military defeat, among African urban workers recently removed from their tribes, among intellectuals in southern Asia and elsewhere, the church makes little evident progress because these groups find the church too middle-class, too introverted and preoccupied with the social and cultural groups it has already penetrated.

Nor is the picture different in Europe where these groups have increasingly over decades become actual strangers to the church. Their language and ideas are far removed from the accents of theology and worship. Thus while channels of communication multiply in power, many

people become more remote from the church's voice.

This means that foreign missions and home evangelism face the same task, for there are now many foreigners right alongside the church where it has been longest established.

MORE HOPEFUL SIGNS are to be seen in two new facts about the world church. In the first place, the "younger churches" have come of age.

For centuries Europe has been the homeland of Christianity and provided the experienced and resourceful leadership of Christian enterprise. For over a century America has been the vigorous young man on the Christian scene, while the churches of the eastern and southern hemispheres have been infants.

Now this has changed. Europe's churches are struggling to be reborn. But here is the great fact: the younger churches of the East have reached manhood! Not entirely, nor all of them, yet enough maturity and independence are evidenced at the present time to establish these groups as full participating members of the family of Christian denominations. Undoubtedly theirs is a Christianity that counts.

After many decades of the modern missionary movement, it is only in our generation that the response from oriental Christians has been strong enough to indicate that the church is really planted there. Perhaps the future lies with these oriental Christians. It has sometimes happened in the past that the church has suffered most at the point where it is oldest, while fresh expansion in a new civilization came forth primarily from the infant frontier centers of the faith.

THE ECUMENICAL movement is a second significant fact, for it brings a new quality to the fellowship of Christians across the globe.

"Ecumenical" means "universal" and this movement is simply the twentieth-century moving-together of the Christian forces of the world. It represents a changed attitude on the part of Christians toward fellow-Christians in other denominations and other lands. It is a fresh effort to express visibly that fellowship which the gospel brings to us as reconciled sinners.

While Roman Catholics and many sectarians hold aloof, most of the great families of churches participate—Eastern Orthodox, Anglicans, Lutherans, Presbyterians, Methodists, and Independents such as Disciples of Christ and Congregationalists.

Conferences, assemblies, and study groups have provided expression for this new world fellowship. Its main organ is the World Council of Churches, organized in 1948 at Amsterdam. In mission strategy, in welfare work, in approach to the nations, in education and theological discussion, there is a fruitful and growing co-operation interdenominationally and internationally.

Like a ship with a cross for its mast and yardarm—which is the symbol used by the World Council of Churches—this movement makes fellow-passengers of all the diverse people who recognize a common destination and will gather at the foot of the cross. Without losing their variety, Christians are closing ranks in our day, increasingly moving forward together to do the Lord's work and to seek the renewal of the Holy Spirit for the church's life.

The Christian church, then, is today a world minority facing aggressive counter-faiths and isolated from large secular blocs, but is itself an emerging global fellowship.

"Help Yourselves to the Ham"

Lyla and George had changed . . . they had left the "good old days" far behind . . .

By NELLIE M. STEWART

WE HAD NOT seen them for many years. Then, suddenly, there they were, walking down the street, coming face to face with us. After the first startled surprise we stopped to talk with them.

They looked much the same to us as they always had looked. Lyla was older, of course, more mature looking; there were some lines in her face. George was heavier and quieter, somehow. But still, they were just the same.

We talked quite a while, asking questions about people we used to know. Then Lyla and George asked us to have dinner with them the following night. "It's George's birthday," said Lyla. "We're not having a party, just dinner for him with his folks and mine coming. So come along and help us celebrate!"

We said we would, and the next evening found us at a modest white cottage trimmed in red, a neat little house with a big chain link fence around it. Seeing the fence we knew there had to be children—queer, we'd forgotten to ask about children!

THE GATE was closed and when we opened it two dogs rushed at us. We thought for a minute maybe the fence was for them, but then we saw the children, *small* children, and we knew these must be grandchildren, so, of course, there would be grown-up children belonging to Lyla and George.

It turned out there was just one, a daughter. She was there with her husband and little son and daughter. George and Lyla's folks were there too. It made quite a gathering and we almost felt out of place, but then everybody began to talk and presently we all felt that we knew each other well.

The dinner was fine, too. George had moved two big tables together and Lyla put a huge roasted turkey at one end of the table, and a baked ham at the other.

"We say prayers at night too"

And in between, all the dishes of vegetables and relishes. It was lovely, and we all sat down and I waited for George to ask the blessing.

"Help yourselves, everybody!" George said genially. "You folks down there, help yourselves to the ham and pass it around!"

I looked at Bill and he looked at me. Maybe we should have said something right there about thanking God for such food and for the great quantity of it. Then somebody handed me a dish and the moment passed.

I kept thinking about it. I said: "Remember when you used to be leader of our young people's evening services at church, George? And Lyla always sang the solos—"

GEORGE'S FACE TOOK on a nostalgic expression. "Those were the good old days," he said. He hesitated. "We sure have got past all that now, though. We haven't been to church since—how long's it been, honey?"

"Too long," Lyla said. "We used to go regularly. And then—well, things happened. First we moved into a different neighborhood and—well, you know how it is, getting started to a strange church? Then—well, one thing and then another."

"I want some more turkey dressing!" That was the little four-year-old. She held her plate high and looked expectantly toward her mother. "And I want some more turkey, too!"

"When I was a little girl your age I used to say grace at meals," I remarked. "I remember it yet.

'Come dear Jesus, be our guest,
And make this food to us be blessed,
In Jesus' name. Amen.'

"Do you know a prayer to say before meals?"

She stared at me, grinned and shook her head. "We don't say things like that," she said.

"We never were much for talking to our plates around here," one of the older men said. He looked about him. "I'll take another helping of those mashed potatoes," he said.

BUT LYLA and George were both quiet. Then Lyla said: "We used to have grace, long ago. We taught Alice to say it—remember, Alice?"

"I did until I was almost grown," their married daughter answered them. "Then we stopped going to church and—well, we just got out of the habit, I guess."

"Well, this is no funeral!" the older man remarked again. "It's time to show you your birthday present, George. Get it, Lyla. We're all in on it, George. Hope you like it."

Lyla got up and got a small, gift-wrapped package and handed it to her husband. She was as excited as the rest of them. George was surprised. He untied the wide blue ribbon and opened the oblong box and took out a wristwatch, flat, thin, very handsome.

"Hey, you shouldn't have done this!" said George. "These things cost a small fortune!"

"Everybody chipped in," said Lyla. "Look, it's shock-proof, water-proof, self-winding—" She stopped, stared at the watch, and her face fell. "Why, it's stopped!" she exclaimed. "But it's supposed to be self-winding—!"

They laughed at her. "Well, you've got to use it to make the self-winder work," they said. "The watch has just been lying in a box. As soon as George begins to use it, it'll be good."

It reminded me of something that had happened many, many years ago. Back in Lincoln, Nebraska. George and Lyla and

a friend and myself had gone to hear a famous speaker at a local church. His talk, I remembered now, was about God's importance in everyday life. "God," said the speaker, "is like the mainspring of a watch. Break the mainspring and the watch is no good, worthless. Take God out of life and life is worthless."

The speaker, back in 1922, was William Jennings Bryan. And what he said then was just as true, as important now as then.

I mentioned it. "Remember that time we went to hear William Jennings Bryan, that time he spoke at the neighborhood church near us?"

"I remember," said Lyla.

"So do I," said George. "We—had quite a discussion of—of the subject he spoke on, didn't we? We all agreed that he was right, that God is the mainspring of life."

He turned the watch around on his wrist, looking at it thoughtfully. "Maybe God is something like a self-winding watch," George said. "He has to be an active part of your life to be really important in it."

SOMETIMES, like this night, a relatively small event brings to us a truly big revelation. Long after the elderly man retired and Alice and her family had gone home, George and Lyla and Bill and I talked. We discussed, among other things, the practice of saying grace before meals.

"We taught Alice to say grace as soon as she was old enough to talk," Lyla said. "She could hardly put sentences together, but she learned that little prayer—"

"We stopped when Dad moved in with us," George said. "He—he thought saying grace was all foolishness. By then we weren't going regularly to church anymore either, and so—"

"It changed our lives," murmured Lyla, obviously thinking back. "It even changed Alice's life—and through her, the lives of her family. They don't think of God at mealtimes, either."

I MET ALICE, with her small daughter, recently. The child's face lit up with a smile and she said, "We say grace before our meals, too. I say it. You want to hear it?" She recited a short prayer and then added shyly, "We say prayers at night, too." A troubled frown crossed her face for an instant. "Grandpa was only fooling when he said we were talking to our plates," she apologized. "He knows, really, that we are talking to God."

They went on and I walked on, too, with mixed feelings of pleasure and sadness. I was glad for George and Lyla, for Alice and her family. I was sorry for the old man. I couldn't help thinking how much, how very much, parents influence the faith of their children.

If you had religious training when you were young count yourself among the lucky ones. If you didn't have, hold tight to the faith which is now yours.

✠

THE SENSIBLE THING is to live one day at a time, and neither mope over the past nor anticipate the future. The past is gone forever, and tomorrow isn't here yet. Remember that today is the tomorrow you worried about yesterday and that all is well. God gives us strength for each day, but we cannot carry tomorrow's burdens with today's strength.

—ARCHER WALLACE in *The Autograph of God* (Macmillan)

UP-TO-DATE SYMBOLS

A RECENT SUBJECT of conversation among architects and church building committees is the new Presbyterian church in Stamford, Connecticut. Some person with knowledge of Christian symbolism explained that the shape of the building had been "inspired by the ancient Christian symbol of the fish."

Maybe you wonder, "What does a fish have to do with Christianity?" The fact that such a question may be asked indicates that there is something wrong with our use of symbols. What good is a symbol if it has to be explained?

Before we go any further, let me answer this fish question. The early Christians were a persecuted people. Like some of the secret societies of today, the church employed all sorts of devices to which it attached hidden meanings known only to the initiated. The fish was one of them.

In Greek, which was the common language of the day, the word for fish is *ichthus*. Christians used it as a code word, with each of the letters standing for another word: *I*esous, *CH*ristos *TH*eou *U*ios *S*oter. In English this means: Jesus Christ, Son of God, Saviour.

SO THE WORD ICHTHUS, which means fish, has a veiled reference to our Lord. I wonder if it is really true that the architects consciously intended to create a building in Stamford, Connecticut, in the shape of a fish. If they did then I think they need a lesson in the proper Christian use of symbolism. I suspect that the fish-story was an afterthought, an "explanation" for an accomplished fact.

This isn't something new. People are forever doing things, for one reason or another, and then afterward, in the face of some criticism or question, attempting to find a pat explanation for their actions.

I have an idea that's what happened with the bare cross (we're told to refer to it as the "empty" cross) found in most of our churches. Some of the radicals at the time of the Reformation concluded that it was wrong to have images in the churches. So they went on a spree, destroying all of the wood and stone figures they could find throughout the church. Some heaved rocks through beautiful stained-glass windows. Those who saw the *Martin Luther* film will recall how Luther condemned these wild men for destroying the crucifix.

BUT FOR the many Protestants, stark, bare, cold simplicity was the keynote. All crosses were thrown out. Churches became meeting houses. Paintings were covered with whitewash. Windows held only clear glass. Robes were cut up to make clothing. And worship was somber.

Later a few brave souls restored the cross. Today one may go to Baptist and Methodist churches and find many crosses, something which would have scandalized their members half a century ago. In the face of criticism by those who retained the crucifix, the users of the bare cross came up with an "explanation." This, they said, in all seriousness, represents the risen Christ. Once again, a reason had been arrived at *after* the deed was done.

Personally, I prefer the crucifix. I know that Christ is alive, but as I look at my crucifix I behold him in the mo-

ment when he accomplished salvation for all men. The empty cross, to my mind, is the glorification of an instrument of death. Should I wish to stress my devotion to the risen Christ I would prefer a good painting of the Lord of Easter morn.

BUT THIS BRINGS us back to our use of symbolism in the church. Properly used a symbol ought not require explanation. If I draw an "S" with two vertical lines through it, you don't have to be told that this is a symbol for paper money. So it is in every way of life. Everywhere we see symbols—along the highways, in our stores, on TV screens—and no one needs a guide book to tell him their meaning.

Only in the church do we depend upon the symbols of another age. And so our people won't be faced with all sorts of embarrassing questions from outsiders, we provide them with a guide to the symbolism of our church. Unfortunately, our symbols are for the most part a reliance upon the Greek and Latin forms of the church's ancient history.

Isn't it time that we tried to find some new symbols to use in our churches? If we can't do this (and I think we can), perhaps we can take some of the better forms of the past and give them a thoroughly sound evangelical interpretation which will be immediately recognizable to everyone.

IT IS POSSIBLE for two people to use the same symbol and attach entirely different meanings to it. I have a car and my neighbor has a car. He is forever washing and polishing his car, tinkering with the fuel pump, and carburetor, or the transmission. With him Sunday morning is the time to lavish care on his automobile. For him his car is a symbol. It represents prestige, "300 horsepower, higher compression ratios, precision fuel induction."

My car gets washed four or five times a year. The garage gets it when something goes wrong. But for me too, my car is a symbol. It represents the means my family and I have of getting from here to there.

So with the symbols we use in the church. Some people are quite excited about the use of ever-burning sanctuary lights which have been hung in some of our churches. To them these are a symbol of Roman Catholicism. This may be true in some of our parishes. If it is, an effort must be made to correct the interpretation given to the symbol.

On the other hand I know several Lutheran congregations that use the lamp, and to their members the flickering lamp is another kind of a symbol. As they enter the church at any time of the day they are met by a sign which reminds them of the presence of God in their lives.

WHAT SHALL be done when, within the same body, differing meanings are attached to the same symbol? Or what shall we do if we chose to use a sign or an object which is used with an interpretation we repudiate? Is this a matter of deciding issues by a vote, and whichever side gets the majority wins? Or rather ought we not strive to arrive at the principles involved and then let each adopt for himself those symbols which will best convey what our principles desire to say?

Of course this means a rethinking of our whole use of symbols, and by symbols I don't mean all of the CHI-RHOS, ALPHA-AND-OMEGAS, and INRIS. All of the things we use in the church, all of the forms employed in our worship, all of our words and actions must come under a close scrutiny. Then, and only then, can we begin to use those symbols which will be transparently expressive of our faith.

This means that architects and eccle-

siastical artists must stop tacking cute little interpretations to what they've done. I heard an architect say as he pointed to a three-branched candlestick, "This represents the Trinity." The fact that there were two of these candlesticks on the altar would naturally indicate that the people in that church either worship two trinities or a six-sided deity.

The same rethinking process ought to apply to those who are forever looking over their shoulders for a pursuing enemy, whether it be Protestant revivalism or Roman Catholic ceremonial. And no one in Lutheranism needs to be told which spook is regarded more frightening.

We need to think in terms of principles. What is it that we want to say when we build new churches or redecorate old ones? What are the forms we use meant to convey? How shall all that we do in our worship be both to ourselves and to all others a clear, meaningful expression of our faith? Answer these questions and then begin to look for your symbols.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Premature gift

QUESTION: We have a relative who is more well-to-do than the average person. He enjoys giving expensive gifts to our two girls, ages six and a half and eight years. He has informed us that for their next birthdays he intends to give each a typewriter. Will this be more harmful than beneficial to the children?

REPLY: It is neither unusual nor surprising to find that persons with plenty of money find satisfaction in giving rather expensive presents to children or adults for whom they have decided affection, whether relatives or nonrelatives. Unfortunately they sometimes put their own satisfaction before the welfare of the person or the actual appropriateness of the gift. The age, degree of maturity, and need of the donee ought to be considered.

A typewriter is hardly a suitable gift for small children. Such a gift would come better at about age twelve. Costly gifts to children are not wrong, provided they are suited to the age and development of a youngster, and provided the parents have the right attitudes and provide adequate guidance.

Retirement

QUESTION: What is the Christian attitude on retirement from active business life? Is there anything wrong in wanting to "ease off" and live a more relaxed life after years of striving? Is a Christian bound by conscience to continue working as long as possible in order to carry a share of the financial responsibility of furthering the Lord's work?

REPLY: Everyone is free to retire when he is convinced he should. You may be worth more to the kingdom of God if you retire before you are worn out than if you continue the strenuous effort. There is no reason why you cannot continue to serve in the church or do many worthwhile things in the community. Younger people are coming along in the church, and other fields, and they need opportunity. Your conscience may dictate one course; someone else's may speak otherwise. Both may be right.

ISAIAH: Against routine worship

By GERHARD E. LENSKI

INTRODUCING a new hymnal in many Lutheran churches of our land is an event that calls for more than self-congratulation. Such an event provides a good occasion for Lutherans to restudy and re-evaluate their worship habits in the light of the best criticism they can find and face.

After all, it is going to take something even more than a new hymnal to shake tough-minded Lutherans out of some of the bad habits they have managed to accumulate across the years.

For those who would understand the perils of faulty worship and the glorious possibilities of true worship, the book of the prophet Isaiah will always be excellent medicine. Isaiah dealt with the problem of worship in a most realistic way.

His people were a worshiping people. They delighted in ceremony. Liturgy was their joy. Their temple was a holy house of God, a type and picture of heaven. Had hymnals been published in that day, theirs would have been a red-leather edition, gold letters, the printer's best!

AND YET, with all that is to be said in their behalf, it was for Isaiah to find in the worship habits of these people some of the greatest faults he was to condemn. We modern devotees of worship can learn much from Isaiah. His medicine is not easy to take. Still it is good medicine.

By noting the faults he once condemned, we can the better identify our own. Identifying our own, repenting of them, may we be enabled to make our worship all that he, Isaiah, wanted the true worship of God to be—something more than so much excitement in a church, something more than mere temple-treading!

ONE OF THE FIRST indictments that Isaiah leveled against the worshipers of his day was that *they put too much mouth and too little heart in their worship.*

Addressing the people of Ariel (Ariel being "the city where David dwelt," Jerusalem), Isaiah quoted the Lord as saying, "This people draw near with their mouth and honor me with their lips while their hearts are far from me" (*Isaiah 29:13*). There we have it in plain words—*too much mouth, not enough heart.* Too many glib phrases without something deep within giving life and meaning to it. Not bad theology, not faulty liturgy, not poor singing. But art without heart, sound without sense, emotion without devotion.

It has been charged that, whereas the Roman Catholics feel they will be saved by the use of "the closed mind," we Protestants seem to act on the assumption that we will be saved by the use of "the open mouth." Certainly words do bulk large in the most of our Protestant worship services. The preacher may have little to say—but often thirty minutes are not sufficient for expressing what should have been said in five or ten. The choir sings —at length. Announcements are made—at length. The final "Amen" is long in coming.

Is this an overstatement of what transpires in so many a worship service? In any event, many words, even many sweet words, do not necessarily make worship acceptable to God. So says Isaiah in strong language of warning and criticism.

ANOTHER FAULT Isaiah finds in the worship habits of the people of his day is in *their tendency to exalt that which is human at the expense of the divine.*

Isaiah, speaking for the Lord, says: "Their fear of me is a commandment of men learned by rote" (Isaiah 29:13). Isaiah's meaning is clear. What men say is more important with these worshipers than what God wants. They are more concerned about the finesse of liturgical performance than about the realities of prayer, praise, and thanksgiving.

All this Isaiah makes even more clear in that memorable *first chapter.* Here our temple treaders are really taken to task. God is pictured as observing from on high. There is the crowded sanctuary, an abundance of sacrifices of beasts, a great intoning of prayers and uplifting of hands, much promenading back and forth ("chancel prancing" it has been called). God speaks. "Who requires of you this trampling of my courts?" Again the point made is plain. Isaiah is not condemning liturgy, the worship order, or hymns and prayers in themselves. His quarrel is with those who use these for their own glorification and who, in the process, manage to blot God out. "These temple treaders—these chancel prancers—God will blot them out!" Such, we may say, is the sharp verdict that Isaiah pronounces here (*Isaiah 1:11-15*).

A THIRD grievous fault Isaiah indicts in his kinsfolk is that they *are so ready to employ a highly developed worship order without being more concerned to accompany it with a high form of moral conduct.*

In addressing these people Isaiah uses this expression: "You rulers of Sodom, you people of Gomorrah" (*Isaiah 1:10*). Isaiah indicates here the deeper, hidden reason why God is disgusted with the worship habits of these people. Their worship is a smoke screen. It is a pious front behind which they hide sins of which they have not repented and of which they do not mean to repent.

Why all this ceremony and excitement when your hands are stained with blood and your lives are fouled with uncleanness? If the Sodomites were destroyed by fire, how do you think you will escape the divine wrath?

Isaiah's indictments are sharp. They are strongly negative. They do, however, add up to a great positive which further studies in Isaiah's book will present. They do helpfully warn the worshiping people of our day, pointing out perils still present and also the glorious possibilities that await those who worship aright.

✠

THE TRUEST and most horrible claim made for modern transport is that it "annihilates space." It does. It annihilates one of the most glorious gifts we have been given. It is a vile inflation which lowers the value of distance, so that a modern boy travels a hundred miles with less sense of liberation and pilgrimage and adventure than his grandfather got from traveling ten. Of course if a man hates space and wants it to be annihilated, that is another matter. Why not creep into his coffin at once? There is little enough space there?

—C. S. LEWIS in *Surprised by Joy* (Harcourt, Brace)

INTRODUCTION TO THE FATHERS

The Fathers Without Theology. By Marjorie Strachey. George Braziller, Inc. 235 pages. $4.

A friend of mine recently remarked that he would never have predicted the present interest in the study of the early church fathers. The volume by Miss Strachey, sister of the famous historian, Lytton Strachey, is another bit of evidence in point. Essentially, the author has supplied a popular introduction to the life and literature of early Christianity, prior to A.D. 325.

The work, the author tells us, is addressed to the "uninitiated layman," and in order to reach him the emphasis has been placed on "many curious gems" for his "amusement." Hence seventy pages are devoted to the apocryphal writings which are mainly fanciful legends about Jesus and his disciples. Miss Strachey also gives considerable space to the "Sunday afternoon literature" of the period, the "Clementine Recognitions." The Clementine literature has about as much suspense as a Horatio Alger novel.

Actually there is a contradiction between the stated intent of the author and the result. It is true that she largely avoids the very important and interesting discussions in this period concerned with stating the Christian understanding of God and of Christ.

But no period of Christian history can be understood apart from its theology. So Miss Strachey must do more than she promises. She devotes one section to "the theologians." She gives a series of biographies of the leading thinkers of the Ante-Nicene centuries, a task which she continues in her discussion of "the organized church." A brief survey of heresies and persecutions is also included.

Miss Strachey really has her own theology. For example, when she tells the story of Cyprian she fails to inform her readers that in the middle of the third century the bishops of Carthage and Alexandria as well as the bishop of Rome were called "pope." One would gather from the author that this title was reserved for the bishop of Rome. Her theology becomes more obvious in her treatment of accounts of the Assumption of Mary. Here are her own words: ". . . one of these narratives so long thought to be apocryphal is after all true. In 1950, the Pope revealed that the Assumption of the Virgin's body actually took place."

College Park, Md. OTTO REIMHERR

ANSWERING THE BIG QUESTIONS

Meet Joe Ross. By Russell L. Dicks. Abingdon Press. 159 pages. $2.50.

Here is an ideal book for the "ordinary" person who wants some answers as he faces the everyday issues of life. To the counselor, it is an excellent guide on how to guide the seeker to some basic answers.

The author explains that Joe Ross is a figment of his imagination and that while no such particular person exists, yet he does in the thousands of persons he has counseled.

In *Meet Joe Ross,* you listen in on this outstanding counselor's visits with his friend caught up in the struggle for survival. In tactful listening and speaking, Dr. Dicks released the tensions caused by the typical worries and invitations in the swirl of daily life. The chapters on the problems of existence, destiny, and death are fascinating as they speak in a layman's language about these fundamental concerns. Parables are given a practical application for today.

The theological reader may raise an eyebrow as the problem of sin is dealt with in the closing chapters but it stimulates our thinking.

The author has done a superb job in creating a typical situation and conversation.

San Diego, Calif. MILUS W. BONKER

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores.

synod conventions

New liturgy is sung at Kentucky and North Carolina conventions . . . Belter praised for 20-year service

KENTUCKY-TENNESSEE

By HOWARD A. WESSLING

THE KENTUCKY-TENNESSEE SYNOD, organized in 1934, celebrated its 25th anniversary when it met at First Church, Louisville, May 5-8.

At the opening service the synod made its first use of the new *Service Book*. Synod Secretary Robert Cassell was liturgist, and Synod President Gerard D. Busch preached.

Five new clerical members were welcomed.

The synod adopted a 1959 budget of $125,000—equal to the budget for 1958 which includes the double apportionment for the ULC. Although the communicant membership remained static for the year, the increased amount was voted in order to contribute $2 per capita to Hamma Divinity School's capital fund and $.50 to the Wittenberg College capital fund. Another $8,000 was earmarked for increased mission activity.

The synod was informed that it had paid 102 per cent of its apportioned benevolence in 1957 and is making a strong effort to achieve the 100 per cent goal for the 1958 double apportionment year.

ULC representative was Dr. Wynne C. Boliek, Greenville, S. C. The Rev. Day B. Werts, Pittsburgh, was convention chaplain.

MISSISSIPPI

By WADE H. KOONS

THE SYNOD OF MISSISSIPPI held its 103rd convention May 6-8 in Betheden Church, near Louisville, Miss. Present were four pastors and lay delegates from the congregations and parishes of the synod.

Dr. Karl W. Kinard, president of the South Carolina Synod, was ULC representative and reported on the work of the church.

Officers, re-elected for another year, were the Rev. Walter U. Brown of Laurel, president; the Rev. H. C. Linn of Louisville, secretary; and Walter C. Seefeld of Laurel, treasurer.

1958 ULCA CONVENTION DELEGATES
CLERICAL: Wade H. Koons.
LAY DELEGATE: O. F. Schluetter.

St. Paul's, Wilmington, marked centennial at the North Carolina Synod convention

NORTH CAROLINA

By ERNEST L. MISENHEIMER

THE LITURGY of the new *Service Book and Hymnal* was sung at the convention (May 5-8) in St. Paul's Church, Wilmington. There were more than 400 delegates and visitors.

A $675,213 budget was adopted for 1959 including the synod's full share of ULCA benevolences and Lutheran World Action, increased allotments for institutions, larger appropriations for the work of synodical committees, and a 2.5 per cent safety factor.

Lenoir Rhyne College received the largest increase of any budget item with a $75,000 appropriation representing a $25,000 raise.

The synod adopted a recommendation of the stewardship committee to set no ceiling for the budget but to add to it a "Part D"

containing a list of opportunities ready for realization as soon as funds are available. In 1959 all benevolence receipts over 100 per cent of the synod budget will be allocated by the executive committee to priority items listed in "Part D."

No longer will the synod favor one part of its budget over another in the division of receipts. In 1959, benevolence receipts up to 100 per cent of the budget will be divided according to the percentage determined by the budget, with 48.2 per cent going to the ULCA, 33.4 per cent to the five institutions and LWA, and 18.4 per cent to the work of the synod.

MUCH DEBATE centered on a recommendation of the parish education committee to employ a third full-time synodical worker—a director of parish education and youth activities. Some thought it wise to delay action until a proposed organizational structure study was completed. But when a delegate asked whether it would be right to say "No" "when our young people and our children are asking for a person to help them study God's Word," the synod accepted the proposal by instructing its executive committee to employ a qualified person for the period of one year or until such time as the pending organizational structure study is acted upon.

One new congregation, Our Saviour Church, Dallas, was received. Dr. H. E. Isenhour said in the report of the mission committee, "We could organize 10 new congregations this year if we had the men and the money."

Three new congregations will be organized during 1958, Havelock, Greenville and Durham, bringing to a total of ten the number of congregations organized since 1956. The synod voted to bring the minimum salary for mission pastors from $3,800 to $4,000.

Fifteen seminarians were approved for ordination.

Plans of the social missions committee for a school on human relations at Lutheridge in May, 1959, and for area conferences on human relations throughout the synod in October, 1959, were approved.

The stewardship committee explained a mimeographed "take home study" showing the ministry, the opportunities and the progress of congregations working through the synod and the ULCA. Ninety per cent of the $766,053 budget has been assured in covenants, and the synod took action urging congregations to provide sufficient funds to meet the 1958 challenge. Seventy sector plan congregations reported good progress. Plans were implemented to bring the remaining 60 per cent of the congregations into the plan.

The evangelism committee reported on successful area lay schools, and announced dates for seven area evangelism missions.

The recommendation that steps be taken for employment of a full-time staff worker dividing his time between evangelism and stewardship was referred to the committee on organizational structure.

Delegates were interested in providing a ministry to the aging within the territorial limits of the synod. Lowman Home at White Rock, S. C., with a capacity of 120, is the chief institutional ministry to the aged provided by all southern synods. An executive committee resolution that a special committee present a program as soon as practicable for the ministry and care for the aging and helpless on synod territory.

Dr. F. Eppling Reinartz was ULC representative. Dr. J. L. Morgan, 86-year-old president emeritus of the synod, received enthusiastic recognition as he entered St. Paul's Church on the third day of the convention.

1958 ULCA CONVENTION DELEGATES

CLERGY: Dr. F. L. Conrad, E. L. Misenheimer, J. Wilford Lyerly, Dr. Voigt R. Cromer, Harold Terry, Samuel L. Sox, George Whittecar, Dr. Frank K. Efird, John L. Yost, Jr., Ray R. Fisher, Dr. John R. Brockhoff, Dr. Robert Roth, C. Marion Starr, George F. Schott, Jr., Paul L. Morgan.

LAYMEN: Miss Judy Ford, Charles S. Heilig, Mrs. Paul B. Beatty, Aubrey Mauney, J. J. Lentz, Dr. R. Brown McAllister, Zeb Trexler, John Minges, Dr. M. L. Aderholdt, Dr. H. A. Fisher, Miller Sigmon, Dr. H. E. Isenhour, John Ketner, Robert R. Rhyne, Dr. D. Miles Aderholdt.

NOVA SCOTIA

By DOUGLAS A. CONRAD

AFTER TWO DAYS of heavy rain, bright sunshine sparkled on the waters of LaHave River while the Nova Scotia Synod met in St. Mark's Church, Middle LaHave, May 1, 2 and 4.

Pastors and laymen of four of the five synod missions spoke of the work accomplished in their fields.

The synod was informed that more money had been sent to the ULCA than ever before, but needs of the double apportionment were stressed. It was suggested that a special offering be received during the Reformation season to increase receipts for the anniversary offering.

LWA Director R. E. Bieber reported receipts of $3,600—17 per cent over the quota.

Realignment of the Northfield and Midville parishes has been effected and is now on a three-year trial basis. The Rev. Donald Himmelman is pastor of the new parish.

ULC representative was Dr. G. Elson Ruff, editor of THE LUTHERAN. He presented the causes of the church at the sessions and addressed a dinner gathering of 162 laymen and guests at an LLM luncheon.

Another guest of the convention was Dr. Karl Holfeld, president of the Canada District, American Lutheran Church, and president of the Canadian Lutheran Council.

Chaplain was the Rev. R. E. Bieber.

President Douglas A. Conrad presided over all sessions. The Rev. James Slack was re-elected as secretary and Mr. Ivan Schnare as treasurer.

1958 ULCA CONVENTION DELEGATES
CLERGY: Douglas A. Conrad.
LAYMAN: Moyle Dauphinee.

WARTBURG

By ARNOLD H. KAITSCHUK

PRESIDENT R. R. BELTER was honored at the synod's convention banquet at Trinity Church, Golden, Ill., as a man "unashamedly faithful to his church, his pastors and his synod." Dr. George F. Harkins, assistant to the ULC president, was main speaker at the banquet which marked the 20th anniversary of Dr. R. R. Belter as synod president.

Other speakers were Dr. Belter's son, Edgar, and Pastor Robert Boulton.

The synod president preached at a communion service coinciding with the ordination of Lloyd Buss, called as assistant pastor to St. John's Church, Springfield, Ill. Dr. Belter warned that "one of the sins of not hurting people is that of hurting God. Too often we listen to the squeaking minority . . . We must follow God in obedience."

Eight pastors were received. Re-elected were President Belter (for a five-year term), and, for one-year terms, Vice President E. Ray Morack, Secretary W. W. Roth, Treasurer Robert L. Boulton, Statistician J. A. Goeken.

BASIC BUDGET for 1959 is $17 per communing member for a total of $278,783, based upon 16,399 communing members. From the total receipts $40,800 is to be deducted at the rate of $3,400 per month for synod treasury expenses.

Sixty per cent of the remainder, or $140,789, will be allocated to the ULCA, with 40 per cent, or $97,194, to be divided according to set percentages among synodical institutions and agencies.

Besides this basic budget it was recommended to set the quota of $2 per communing member for Lutheran World Action and $1 for the Revolving Loan Fund. An attempt to raise the figure for Lutheran World Action to $2.25 was defeated.

The Special Appeal for Carthage College and Chicago Seminary is based on $10 per communing member. This raises the total to $30 per communicant member for all benevolences in 1959.

THE SPECIAL COMMITTEE on hospitalization insurance for synod members reported on three different plans—Blue Cross and Blue Shield, Aetna Casualty (which holds the group insurance of the synod), and Minister's Life and Casualty. The matter was referred to the executive committee.

G. Allan Dash, Jr., member of the ULC

(Continued on page 47)

$500,000 Church Complex Envisioned at Monroeville

By LUTHER FACKLER

PITTSBURGH—Monroeville is the fastest-growing community in Allegheny County, and Good Shepherd Church is growing with it. To match expected future growth, the young congregation is embarking on a building program that may cost up to $500,000. It will be carried out as the church can afford extension.

Organized in 1955 as the largest mission congregation ever founded in the Pittsburgh Synod, Good Shepherd now has a confirmed membership of over 600. They worship in a house chapel. Sunday school, restricted to grade-school children, spreads into the basements of five nearby homes. And the congregation is growing with a birth a week.

Ground has been broken for the first unit of the long-range construction project. It will be a contemporary style chapel seating 300, with adjoining quarters for classrooms and social activities. The "ultimate plot" plan drawn by Architect T. Norman Mansell includes a larger church building nearby, but it is likely that additional classrooms and parish facilities will be built first. The present building contract is for $155,000.

Completed plant in architect's drawing shows present chapel in foreground, buildings under construction are at right, behind the chapel

"Average" group of new members received on one Sunday: Children hold the lead

New Kensington Church Dedicates Parish House

AN EDUCATIONAL unit was dedicated May 11 by First Church, New Kensington. The $200,000 building contains 19 classrooms, auditorium, church office, and storage rooms. A fund-raising campaign for the project had been conducted by the congregation in 1954.

Taking part in dedication services were Dr. G. L. Himmelman, president of the Pittsburgh Synod, and First Church's pastor, Dr. George J. Baisler.

Educational unit dedicated by First Church, New Kensington
House was built to fit into sloping ground next to church

Bible Study Planned in Pittsburgh

A PILOT PROJECT for Bible reading is planned by the Council of Churches in co-operation with the American Bible Society. It will start with the reading of Luke from October to Christmas. The Book of Acts will be used from Easter to Pentecost in 1959. The Bible Society will provide special jackets for the books.

Huge Construction Program

FIFTEEN CHURCHES in the synod are either planning or are in the midst of financial campaigns for building programs. Pledges range from $120 to $200 per family on a 12-month basis. This is exclusive of pledges for current and benevolent purposes.

Included in the plans are new church buildings, educational units and parish houses. The total expenditure is estimated at $1,750,000 by the synodical Board of American Missions. At present $850,000 in synodical and local church extension funds are in use for home mission expansion.

Still more is to be done. Surveys of four new districts have been authorized this summer. The mission field near Dorseyville will be entered. Two new congregations will be received into the synod, Good Shepherd in Greensburg and St. Mark's in Waterford.

SUMMER ASSEMBLY at Thiel College will have a "new look" this year. It will seek to encourage young people to continue academic preparation through college, so they will be equipped to give maximum Christian service.

With the co-operation of the Thiel College staff and faculty, an introduction will be provided to the experiences of college life. Academic work will be related throughout the program to the challenge of full-time service in the church.

Churches Must Take Precautions

VOLUNTEER FIREMEN in the Greensburg area are planning to hold Sunday morning fire drills for churches. The aim is to prepare congregations with a plan of evacuation in case of actual fire, also to start church officials thinking about general fire prevention measures.

It is hoped that each church, with the assistance of members who are volunteer firemen, will conduct its own inspection and take needed steps for eliminating fire hazards. Many churches, firemen point out, have inadequate exits for basements where Sunday school children are crowded.

A BUTLER COUNTY minister who was preaching before most of his parishioners were born will retire this June. The Rev. Charles W. F. Brecht is leaving the pulpit not because he is 91: he was injured in a fall last December.

St. Paul's Lutheran (ALC) congregation, at Chicora, recently honored Pastor Brecht on the 70th anniversary of his pastorate.

Gentle Persuasion

MONSIGNOR FRANCIS M. MCCARTER, pastor of St. Mary's Roman Catholic Church in New Castle, left no doubt where he stands on the proposal for a $150,000 highway by-pass bond issue. The by-pass would bring US Route 422 dangerously close to St. Mary's Church and its parochial school.

Complaining that the city council had ignored his pleas to drop the plan, he told his parishioners: "I'll give them plenty of opposition if they go through with it. I'll let my kids walk on the streets all day long. Then how will they move their traffic?"

The Honor Guest Almost Didn't Make the Party

ASHTABULA, OHIO—Here was a real crisis! The congregation of First English Church had planned a surprise program honoring Mrs. William Edwards. But Mrs. Edwards wasn't coming, she told Pastor Eugene Newell. She didn't want to impose on anyone because while she could make the nine-mile bus trip to the church for the family night supper, someone would have to drive her home. It wasn't easy to persuade her that it would be no trouble.

This spirit of others - before - self has marked nearly a half century of Mrs. Edwards' service to the church. She was financial secretary of the congregation for 35 years, a teacher and officer in the church school for more than 25 years. She served the ULCW both in her congregation and the Erie Conference of the Pittsburgh Synod.

NEW edifice of Zion First Church, Ambridge, was dedicated last Nov. 3. Building consists of the church proper and a wing for church school activities. It is built of Berea stone. The congregation now has a property valued at $250,000.

Zion First Church was organized in 1904 and has a confirmed membership of 500, a baptized membership of 800. Church's pastor is the Rev. Raymond E. Agnew.

New President and Secretary Assume Charge in Conference

By WILLIAM C. ROEGER

NORRISTOWN—Meeting for the first time in one of the former Central Pennsylvania Synod churches brought into the Norristown Conference as a result of the realignment of synods a few years ago, the conference met for what will probably be the last of its annual conventions. If the proposed changes in the constitution of the Ministerium of Pennsylvania are adopted this month, congregations presently belonging to the conference will become parts of three different districts, North Penn, Schuylkill Valley, and Northwest Philadelphia.

The conference met in Church of Our Saviour, Coatesville, and elected the Rev. Luther F. Schlenker of Perkasie, formerly secretary, as president. The pastor of the host church, the Rev. Robert S. Nagle, was elected secretary, and the Rev. Dr. Mark O. Heller, Trumbauersville, was re-elected treasurer. Retiring President Robert M. Lamparter, Phoenixville, preached at the Communion service.

Pastor Nagle will be guest chaplain of the U.S. House of Representatives on June 2. Recently he served in this capacity at the Pennsylvania State House of Representatives.

First Liturgy Setting Preferred

WORKSHOPS to introduce the new *Service Book and Hymnal* were held in three places in the conference under the direction of Pastor William C. Roeger, conference member of the synodical committee on worship.

At a workshop held at Grace Church, Pottstown, Dr. William R. Seaman, of Souderton, trained pastors, choirmasters, organists, and choir members in the proper method of chanting the service. Tape recordings of the first and second meetings were played. Practice was limited to the first setting, adopted by most congregations of the conference which have already introduced the new book or are planning to do so.

In a number of parishes tape recordings are being played, a part at a time, so that the congregation learns the different chants.

At Trinity Church, Norristown, Pastor Robert E. Horne devoted a special two-hour service on Sunday morning to introduce the full text and musical settings to the congregation, explaining the changes and their significance as he went along.

Dr. Seaman was recently elected permanent secretary of the Joint Commission on the Liturgy, which prepared the new book. Chairman of the commission is Dr. Edward T. Horn, III, who presented the material at workshops held in St. John's Church, Quakertown, and St. John's Church, Center Square. Miss Florence Erb, organist at Grace Church, Pottstown, served as guest organist at all three workshops.

ANOTHER WORKSHOP—to prepare teachers and directors for vacation church schools—was held at St. Paul's Church, Norristown, under sponsorship of the Christian Education Committee of the conference with Pastor Raymond A. Reed, Jr., of Zion Hill, presiding. Guest leaders included the Rev. J. William Wahl, Sister Sophie Damme, and Miss Catherine Juram of the Board of Parish Education.

Spotlight on Social Action

RACE RELATIONS were subject of two area conferences. The social action committee of the synodical board of inner missions sponsored a leadership school for race relations at St. Paul's Church, Norristown.

An inter-congregational mission study for families held on two Sunday evenings under sponsorship of the United Lutheran Church Women's groups of St. John's, Quakertown; St. John's, Richlandtown; Christ Church, Trumbauersville; and St. John's Church, Spinnerstown, dealt with "Christ, the Church, and Race."

A panel discussion included Pastor Arthur R. Seyda, pastor of Nativity Church, Philadelphia, expert in race relations work; the Rev. L. W. Halvorson, area secretary of the National Lutheran Council's work with the Jews; and Pastor Arthur Foellner of St. John's, Quakertown.

"Sunday Is Different" in Michigan and Indiana

DETROIT—Progress was made in emphasizing that "Sunday Is Different" when four major chain super-markets announced they would close on Easter Sunday and that this was to become a regular practice.

This affects stores in Detroit and Eastern Michigan. The four chains are Food Fair, Kroger, National and Wrigley's. They joined A & P which in the past has not been open on Sunday.

The chains stated, "Through the combined co-operation of religious leaders, church and civic organizations and super-market management, Sunday closing has been achieved. Now employees may spend Sunday with their families and enjoy the true meaning of the day."

Legislation had been sought to enforce these closings, but had been killed in committee. The Detroit Council of Churches indicates that after achieving this first step, it will continue the battle for a more widespread closing of discount houses and similar commercial interests.

INDIANAPOLIS—The ban on Sunday sales of automobiles has been upheld by the Indiana Supreme Court. The four-to-one decision was the high court's first ruling on the 1957 law.

The majority decision, written by Judge Harold E. Achor, holds that "man's physical and mental well-being, his material prosperity, his respect for the institutions and laws of society are largely determined by the character and stability of the home," and that Sunday closing laws strengthen family ties.

"It is the rightful concern of government," Judge Achor wrote, "that not only shall man have a recurring day set apart for rest for his body, but that such day shall also provide all men with a free opportunity and suitable climate for recreation, moral development and worship, even for those persons who choose not to take advantage of the opportunity."

Dissenting Judge Arch Bobbitt said: "Christianity cannot be legislated. It can only come from the development of man's inner spirit. Laws when motivated by such purpose can only serve as a weapon for intolerance."

Bucks County Mission Started

LATEST MISSION WORK on conference territory is in the Hartsville-Jamison-Warrington area of Bucks County, where Missionary John Hendler began holding services during Lent in the Hartsville Fire Company house.

Other missions currently on the territory are the successful congregation at Hatboro, the newly organized church at King of Prussia, and the new group at Kennett Square. As Philadelphia's suburbs push further into formerly rural territories, responsibilities for home mission development increase.

CHRIST CHURCH, Tinicum, will build a new parish education building at an approximate cost of $125,000.

Ten conference congregations in the Sellersville-Perkasie-Souderton-Telford area propose to build a new home for the aged near Telford. Tentative plans call for the erection of a home with a capacity of twenty guests. Synodical approval will be asked from the Ministerium of Pennsylvania at its convention late in May. Dr. Charles F. Brobst of Little Zion Church, Indianfield, is vice president of the group.

The conference's largest congregation, Emmanuel, Pottstown, has called the Rev. Samuel Krouse, pastor of St. Andrew's, Easton, as an associate pastor, beginning June 1. Pastor Krouse's father, Dr. Luther A. Krouse, is pastor of Emmanuel. Bishop Rajah B. Manikam of South India, visiting professor at Union Theological Seminary, New York, was guest preacher at two services at Emmanuel shortly before returning to India.

FIRST anniversary meeting of the Pottstown chapter of the women's auxiliary of Muhlenberg College was held at Transfiguration Church, Pottstown. Guest was Mrs. J. Conrad Seegers, wife of the president of Muhlenberg.

New Hymnals Put Into Use By Philadelphia Churches

By CARL W. WEBER

PHILADELPHIA — Workshops to introduce the new *Service Book and Hymnal* in the Philadelphia area were held during April at St. James' Church, Castor Ave. and Pratt St., and at St. Paul's Church, Ardmore.

Both sessions were under the leadership of Dr. Edwin T. Horn, pastor of Trinity Church, Germantown, who was a member of the Joint Commission that prepared the book. Members of choirs from many congregations attended.

The hymnal is being introduced rapidly in the congregations. St. John's Church, Overbrook, held two special evening rehearsals in April, and two more sessions prior to first use of the liturgy on May 25.

Immanuel Church, East Lansdowne, dedicated 150 new hymnals on Jubilate Sunday. Pastor Ralph Bagger's sermon dealt with the history and development of the book.

St. John's Church, Mayfair, voted to order 450 copies for September delivery. Meanwhile, the choirs and other church organizations planned to learn the liturgy.

Tabor Marks 60th Anniversary

TABOR CHURCH, Roosevelt Blvd., observed its 60th anniversary on April 27 with English and German services. Plans are underway to repair the roof and redecorate the church this summer.

JUNIOR-HI LEAGUERS of Zion Church, Olney, attended a youth rally May 3 at the Germantown Home. This congregation held Ascension Day services May 15.

THE BROTHERHOOD sponsored a covered-dish supper for new members of St. Timothy's Church, Fox Chase, on April 27. The Sunday school picnic is set for June 14 at Lorimer Park.

HOLY SPIRIT CHURCH, Robbins and Loretto Aves., put its "Forward in Faith" campaign into high gear this month. Pledges are being solicited for a period culminating in the 20th anniversary of the congregation next year.

Advent Installs Pastor

THE REV. FREDERICK H. BARTELT, former pastor of Reformation Church, Long Branch, N. J., was installed as pastor of Advent Church, 5th and Cumberland Sts., on May 4. He succeeds the Rev. Peter Dexnis, who resigned last year to go to St. Peter's Church, Bethlehem.

HOLY SPIRIT CHURCH, Secane, broke ground for its new building on May 4. Dr. Roy L. Winters, of the synod Board of Home Missions, spoke.

REFORMATION CHURCH, Media, is considering rebuilding. Work has started on the new Media by-pass highway, which will take much of the church property. The four-lane main highway, with two access spurs, will pass within 80 feet of the present building.

THE REV. WALTER HITCHCOCK, pastor of St. Paul's Church, Lansdowne, will hold training courses for prospective church school teachers next fall.

Conference Elects Newhart At Convention in Laureldale

By ROBERT SCHOENERT

READING—The Rev. Daniel F. Newhart, of Bethany Church, West Reading, was re-elected president of the Reading Conference at its 106th convention in Calvary Church, Laureldale. Dr. Lester E. Fetter, of Alsace Church, Reading, was elected vice president succeeding the Rev. Charles H. Ruloff, resigned.

Also re-elected were the secretary, the Rev. Fred S. Blank, of St. John's Church, Boyertown, and the treasurer, the Rev. John L. Long, of St. John's Church, Hamburg.

The officers may not serve a full year. If redistricting of the Pennsylvania Ministerium is approved this spring, the conference will be split into three districts. Since this was probably the last convention, it was voted to bring the conference history up to date. The last history was published in 1923.

At the end of 1957 the conference had 95

congregations with 72,981 baptized members, 49,817 confirmed and 37,514 communing.

President Newhart installed two new pastors. They were the Rev. Clarence Moore, in the Lenhartsville parish, and the Rev. James B. Miller, in St. Daniel's (Corner) Church, near Robesonia.

Church Approves Expansion

THE GREEN LIGHT has been given to an expansion program at St. John's Church, Sinking Spring. The congregation authorized the building committee to engage an architect and a fund-raising firm. Plans will be limited to a $120,000 expenditure.

TOPTON-DRYVILLE PARISH will separate. The congregations of Christ Church, Dryville, and Trinity Church, Topton, have voted to become independent churches. The parish had been without a pastor since the resignation of the Rev. Alton F. Hoffman.

Hafer Heads Luther League

LUTHER LEAGUE of the Reading Conference elected and installed officers at the convention in St. John's Church, Kutztown. They were President Richard C. Hafer, Vice President Leonard Stauffer, Treasurer Barry Gring, Recording Secretary Marie Bond, Corresponding Secretary Christie L. Schmehl, and Statistician Coleen Shoff.

Susquehanna Conference Sets New Goals for 1959

By ROBERT E. PICKING

WILLIAMSPORT—Sixth annual meeting of the Susquehanna Conference, Central Pennsylvania Synod, was held April 21 in Trinity Church, Shamokin, with an attendance of 101 pastors and delegates.

Dr. Dwight F. Putman, synod president, spoke on matters to come before the synod convention next month in Gettysburg, particularly on synod obligations toward Lutheran colleges. Synod Secretary Ralph C. Robinson spoke on the ULC double apportionment for 1958.

The conference adopted a $26,472 budget for 1959. A large portion of this was allocated to inner missions.

Among other actions were a proposal to require mandatory excuses from pastors and lay delegates absent from regular meetings; recommended contribution of $250 toward a library in Malaya (a synod project); and reconsideration of the method of financing the Lutheran Inner Mission.

Charles A. Nicely, of Watsontown, and William Shannon, of South Williamsport, were elected members-at-large of the conference executive committee.

During the evening, a church councilmen's rally featured a panel discussion.

European Sacred Art in United Lutheran Churches

A CRUCIFIX from Oberammergau's famous wood-carving school was sent to St. Mark's Church, Fremont, Ohio, by the congregation's former pastor, the Rev. Frederick M. Otto, as a particularly beautiful example of German art. Pastor Otto is presently LWF representative in Berlin.

Cross in Fremont

Christ in Sunbury

A COPY of the statue of Christ by the 19th century Danish sculptor Bertel Thorwaldsen was placed in the youth department of Zion Church, Sunbury, Pa., a congregation of the Central Pennsylvania Synod. The statue stands against the background of a red alcove and is flanked by candles.

PA.: WILLIAMSPORT . . .

Catawissa Merger Talks Halted

CLOSER CO-OPERATION and ultimate merger had been planned by two Lutheran churches in Catawissa, St. John's and St. Matthew's. But the action came to a standstill after several months of discussion by the respective church councils and several congregational meetings.

One congregation voted to dismiss any further talk of merger. The other voted to talk further when conditions become more favorable. Meanwhile the Rev. John C. Pretz, Jr., pastor of St. Matthew's, continues to supply the pulpit at St. John's pending the call of a pastor for the latter. St. John's already has introduced the new *Service Book and Hymnal.*

THREE CONGREGATIONS of the Mountain Grove Parish, near Hazleton, are considering ending their union relationship with United Church of Christ congregations in the same communities. Emmanuel, St. Peter's and Trinity churches have shared buildings with the former Evangelical and Reformed churches for more than a century. The Lutheran pastor is Frank L. Ziegler, Jr.

ULCW Meets at Mt. Carmel

UNITED LUTHERAN CHURCH WOMEN of the conference met April 16 at Grace Church, Mt. Carmel, for their spring rally. Speakers were Miss Betty Edwards, education secretary of the ULCW; Miss Elizabeth Shealy, of the Board of Social Missions; and Miss Leila Van Deusen, missionary on leave from India.

BERWICK AREA churches are holding a leadership training school in Holy Trinity Church. Four courses are being offered.

ST. JOHN'S CHURCH, Berwick, will purchase a double house adjoining the church for conversion to an educational unit and church office. Grace Church, Berwick, plans to raise funds for a new parish house.

FIRST CHURCH, Mifflinburg, plans to add a basement social room and kitchen at a cost of $20,000, and to redecorate the church auditorium.

HOLY COMMUNION CHURCH, Yeagertown, recently purchased an adjoining building to be used as a parish hall and recreation center.

ZION CHURCH, Sunbury, held "Susquehanna Day" April 20 to emphasize its interest in the centennial celebration of Susquehanna University. President G. Morris Smith spoke. The church's Luther League held a dinner, and a program was given by the University Chapel Choir.

NEW JERSEY

Decision on New Synod Office To Be Reached by Convention

By RALPH I. SHOCKEY

TRENTON—The ninth convention of the New Jersey Synod held in St. John's Church, Ocean City (May 25-28), will consider the division of the office of secretary of parish education and home missions into two separate offices (budget item of $9,300), and capital improvement funds for a new synodical office building, emergency home mission work, and renovations at Camp Beisler.

A basic policy in financial grants to full-time Christian service students will be determined. The two institutions supported by the synod, Wagner College and Philadelphia Seminary, are scheduled for increased financial support.

BISHOP RAJAH B. MANIKAM of the Tamil Lutheran Church in India preached at St. Peter's Church, Plainfield; Redeemer, Ramsey; and Zion, Saddle River, during his itinerary in the northern area of the state.

TWO PASTORS observed their 25th anniversary this month. Dr. Stewart H. Rudisill completed a quarter of a century of service to St. Paul's Church, Collingswood, on May 1. The anniversary sermon was preached by Dr. Edwin H. Knudten.

On May 4, the Rev. J. Edward Gonzalez, pastor of St. Peter's Church, Plainfield, completed his silver anniversary in the congregation. Dr. Karl Henry, BAM secretary of survey and research, preached.

NUMEROUS congregations throughout the synod are having workshops and rehearsals for the introduction of the new hymnal as recommended by the synodical committee.

Centennial Observed in Elizabeth

ST. MARK'S CHURCH, Elizabeth, went on an extended picture-taking spree this spring. It had all its committees and many of its over 1,700 baptized members photographed for the 100th anniversary souvenir booklet which included 42 pages of group pictures.

The centennial dinner (May 10) was attended by Synod President Knudten, Dr. Emil Fischer, senior of the Pennsylvania Ministerium, and son of a former pastor of St. Mark's, State Senator Robert C. Crane, Elizabeth Mayor Steven J. Bercik, and a number of other representatives of the city government. Speaker was Dr. G. Elson Ruff, editor of THE LUTHERAN. St. Mark's pastor is the Rev. Heinz W. Kugler.

H. Torrey Walker Elected President Of Westminster Choir College Board

DR. H. TORREY WALKER, executive secretary of the ULC Board of Publication, was elected president of the board of trustees of Westminster Choir College at a recent board meeting. He had been a member of the board since 1952.

The Westminster Choir College in Princeton, N. J., is a four-year liberal arts school specialized in the training of church musicians—choir directors and organists. Courses include instruction in voice training, instruments and conducting.

Interdenominational in character, the college has Baptists, Presbyterians and Methodists among its trustees.

More room for Sunday school in Glen Rock
Good Shepherd Church dedicated new wing

GOOD SHEPHERD CHURCH, Glen Rock, dedicated a nine-room wing costing $75,000 —the third new building since Good Shepherd's organization in 1947. The new wing will provide space for over 400 pupils in attendance during the three morning sessions. The Rev. Robert Parker is pastor.

THE REV. RUDOLPH BUSS, former ULCA missionary and pastor in New Bedford, Mass., will begin serving Trinity, Camden, June 8. Dr. Knudten will conduct the installation service.

THE NEW $75,000 educational building of St. Luke's Church, West Collingswood, was dedicated May 4 by Pastor Richard Creadick. Synod President Knudten preached.

CORNERSTONE laying for the new Grace Church in Phillipsburg was held May 18.

Vineland Pastor Honored

THE REV. HENRY VOIGHT, pastor of Redeemer Church, Vineland, was selected by the Chamber of Commerce for the 1957 Merit Award. He is the first minister to receive the award since its inception in 1938.

The award was not given because of his status as clergyman but "because of his personal interest in people and community activities unrelated to his ministry."

Eastern Conference Votes On Division of Territory

By CLAYTON G. VAN DEUSEN

ALBANY—Eastern Conference voted itself out of existence, if the New York and New England Synod concurs at its convention. After discussion it voted without dissent to memorialize the synod to create two new conferences.

One, the Albany-Mohawk Conference, would consist of 51 out of the present 79 congregations. The remaining 28 would be combined with nine others to form the Hudson-Kingston Conference. The nine congregations would come from the New York Conference which concurred in the memorial. The change would take place in September.

New officers were elected for the duration of the conference: President, Paul E. Henry of Red Hook; vice president, Eugene Umberger of Cobleskill; secretary, Edward H. Wiediger of Middleburg; and treasurer, Miles S. Hendricks of Poughkeepsie. Synod President Paul Andrew Kirsch was honored at the annual dinner to the president.

New pastors in the conference are Dr. Harold Fry, Atonement Church, Oneonta, and Milton Arndt, Christ Church, Ellenville.

New Hymnals Welcomed

THE NEW *Service Book and Hymnal* was inaugurated in Albany May 25, when Emmanuel Church (the Rev. Clayton G. Van Deusen, pastor), first used it in the annual confirmation service. It had been dedicated a week earlier. The entire service of Holy Communion was scheduled for June 1.

A GRADED INTRODUCTION of the new service was used by Pastor James Harrison in Evangelical Church, Poestenkill. For two weeks it was used as a "read" service. For two further weeks the choir sang the musical setting, the congregation meanwhile practicing briefly after each Sunday service. Final introduction of the full service was set for June 1.

THE CHURCH in changing eras was theme of the banquet program at Zion Church, Cobleskill, marking the 200th anniversary of the first Christian services in the Cobles-

WHITE GLOVES were order of the day as members of Emmanuel Church's choir in Albany rehearsed new settings of liturgy. Gloves were used to keep books spotless for dedication

kill Valley. Three former pastors, Dr. William G. Boomhower, the Rev. Charles D. Geiger, and Dr. Morris C. Skinner, and the Rev. Eugene Umberger, present pastor, spoke.

ANNUAL CONVENTION of the United Lutheran Church Women of Eastern Conference was held at Redeemer Church, Kingston. Conventions formerly had been held in the fall.

ANNUAL CONVENTION of the synodical United Lutheran Church Men was held in First Church, Albany. Banquet speaker was Synod President Kirsch.

CARIBBEAN

Parochial School Squeeze Hurting Island Lutherans

By FRANCISCO MOLINA

SAN JUAN, P. R.—There is considerable unrest in the Lutheran field in Puerto Rico over the problem of parochial schools.

The enormous increase in population in the San Juan metropolitan area, brought about by the industrialization program, has overcrowded public school classrooms in many sectors, forcing the authorities into the interlocking, or split-session system. There has been a consequent lowering of efficiency in the public schools.

While the government is doing all in its power to solve the problem, present conditions have forced many parents to seek the help of the parochial schools.

Lutherans are worried. The Roman Catholic Church has 28 big schools with excellent facilities in the metropolitan area, where recently it had only five. Protestant churches, especially Methodist and Disciples of Christ, have sixteen schools (small ones) where they had only two not too long ago. But Lutherans have only two small kindergartens, one in the town of Bayamón, the other at St. Paul's Church, Puerta de Tierra.

When local conditions force a Lutheran to send his child to a private school, more often than not it is a Roman Catholic parochial school, and the Lutheran church usually loses the child to the Roman Church. When the child is a Sunday school pupil from a non-Lutheran home—and there are many such cases—the loss is practically inevitable. For students in Roman Catholic parochial schools must attend the Roman church on Sundays as well as receive religious indoctrination in the classroom.

Cantata Sung in St. Croix

A JOINT Moravian and Lutheran choir of seventy voices presented Sir John Stainer's cantata "The Crucifixion" in St. Croix, V. I., during Holy Week. Mrs. Naomi Thomas, Moravian pastor's wife, directed the choir. Organist Lorraine Sevilla, Lutheran pastor's wife, had the co-operation of soloists from other churches and a brass quintet from the local community band of Christiansted.

THE REV. RONALD WILL has accepted the call of the Board of American Missions to the Frederiksted parish in St. Croix, V. I. Prior to his ordination he had served this parish for one year as interne.

THE HATO REY MISSION, Hato Rey, P. R. (the Rev. Herminio Díaz, pastor), became "Messiah Lutheran Church" on Palm Sunday. On May 4, the new congregation, organized with 55 charter members, held the first service in its new house of worship, a 25 x 50 foot chapel that will be officially dedicated in June.

Plan Separate English Church

THE ENGLISH-SPEAKING chapter of Transfiguration Church, Río Piedras, P. R., is taking steps toward the organization of a separate congregation to be known as Grace Lutheran Church. The Rev. Arnold Wuertz is pastor of the English group.

EVANGELIST ORAL ROBERTS preached in Puerto Rico April 11-13. He drew bigger crowds than Billy Graham, who came earlier in the year.

TWO PROTESTANT television programs are being presented in Puerto Rico on a regular schedule: Oral Roberts, and the Missouri Synod's "This Is the Life." Both seem to attract large audiences.

MISSISSIPPI

Mission in Starkville Organized As Part of Three-Church Parish

By WADE H. KOONS

JACKSON—Survey work was begun by a Board of American Missions developer in Starkville in November, 1953. Some four-and-a-half years later, development work was brought to the point of organization.

Developer L. H. Seiler organized Faith Church April 27 with 21 members as part of a parish which will include Shady Grove Church, Sturgis, and Redeemer Church, Craig Springs. Both churches are within a 15-mile range from Starkville.

The organization service was conducted by Mississippi Synod President Walter U. Brown and the Rev. Merle G. Franke, BAM secretary of English missions, in the Episcopal church near the house chapel used by the young congregation.

JACKSON Lutherans are awaiting the day when a mission developer will arrive to promote further ULC work in the capital city of Mississippi. A survey, conducted last July, showed good possibilities for mission development in the extreme northern area of Jackson.

The Missouri Synod is now developing a mission in North Jackson which brings the Lutheran total to three white and two colored congregations in the city.

Second ribbon cutting in Jackson store

First council meeting in Starkville mission

THE ANNUAL ULCW CONVENTION of the Synod of Mississippi will be held in Trinity Church, Jackson, May 27-28. Mrs. Paul Knauss, a member of the ULCW board, will attend as representative of the national group.

TRINITY CHURCH, Jackson, invited the Rev. John Blix Lind, associate pastor of Redeemer Church, Atlanta, Georgia, to conduct a choir school on the new hymnal in Jackson on May 16-17. All congregations of the Mississippi Synod were invited to attend.

Store Opening with Prayer

THREE ULC laymen and a pastor presided over the ribbon-cutting ceremony of a Jackson store last month. Pastor Wade H. Koons of Trinity Church offered the prayer before members of his congregation, George Mori, Sr. and Jr., and City Commissioner D. L. Luckey, completed the opening ceremony—the second of its kind. Another Mori store was opened in the same way five years ago by Pastor Koons. George Mori, Sr., is a church councilman of Trinity and a member of the Lutheran Laymen's Movement.

Former X-Ray Technician To Teach in Buenos Aires

By JOHN E. COOPERRIDER

CHICAGO—A former schoolteacher and X-ray technician, instructed in the Christian faith and baptized only 18 months ago, was commissioned May 4 as a missionary to Argentina.

Miss Marcie Twidwell was introduced to the church by a co-worker, member of Calvary Church, Chicago. After receiving instruction from Pastor John E. Cooperrider, then serving Calvary Church, she was received by adult baptism, entered the School of Missions attached to Chicago Seminary last fall, and will become a teacher at the Women's Bible School in Buenos Aires.

Pastor David Miller of Calvary Church, Pastor Cooperrider, now of Good Shepherd Church, Wheeling, and Dr. Paul P. Anspach, professor of missionary practice and evangelism at the School of Missions, took part in the commissioning service.

Speaking to the congregation, Pastor Cooperrider, after reviewing Miss Twidwell's experience, said, "If there were more real missionaries at home, perhaps we would be sending more missionaries abroad."

Dedication in Oregon

ST. PAUL'S CHURCH, Oregon (the Rev. Paul R. Bollman, pastor), held dedication services for its new church April 27. Synod President A. Howard Weeg spoke.

Built of Wisconsin Lannon stone and in modern design, the church cost over $200,000. It accommodates 256 persons in the nave, with extra seating capacity in the transepts and balcony.

An assembly room below the nave holds 300. The old building will be remodeled into an educational building.

The church is the third building in the history of the 110-year-old congregation. Other speakers at special services were the Rev. Richard L. Peterman, synod secretary for stewardship, and the Rev. O. Garfield Beckstrand II, president of the Northern Conference.

Missionary Marcie Twidwell commissioned
Pastors are Miller, Anspach, Cooperrider

THE NEW United Lutheran home for the aging and infirm under construction in Park Ridge Manor has been named *St. Matthew United Lutheran Home.* Other homes to be erected in the other three conferences of synod will be named after the other evangelists, according to the Rev. Ernest Habig, president of the United Lutheran Social Mission Society of Illinois.

Surprise in Wheeling

EDGEBROOK CHURCH, Chicago, the Rev. Louis H. Valbracht, pastor, had a surprise for Good Shepherd mission, Wheeling, as the congregation held its kick-off dinner for its first building fund campaign.

Pastor Valbracht concluded his remarks as speaker at the dinner by handing a check for $1,000 on behalf of Edgebrook Church to the general chairman of Good Shepherd's building program, James R. Thomas.

Nelson, B. C., mission was organized last month as St. Paul's Church with 82 members

PACIFIC

St. Paul's Congregation Organized in Nelson, B.C.

SEATTLE—For three or four months the task looked next to impossible to Pastor Ernst H. Nygaard. He had been sent last June to develop a new Lutheran mission in Nelson, British Columbia.

Then last fall the careful preliminary work began to pay off. People began to show interest. By the beginning of 1958, Pastor Nygaard knew that Nelson was a good place for a congregation.

And on April 20, the congregation was organized as St. Paul's Evangelical Lutheran Church, with 82 adult charter members and 28 children. Many of the members are young couples with small children, and most are of Lutheran background.

About 70 adults attended the organization service, conducted by Mission Developer Nygaard and the Rev. H. Stanley Holman, president of the Northern Conference of the Pacific Synod.

Nelson is a thriving little city in southeastern British Columbia, at the head of navigation on the western arm of Kootenay Lake. It is served by the Canadian Pacific and Great Northern railways.

ILLINOIS . . .

Another established church, Trinity Church, Des Plaines, the Rev. Erwin A. Wendt, pastor, also assisted the new congregation by serving the dinner gratis. Several of Trinity's women's groups helped.

THE REV. HARRY THIEL was installed as the first pastor of Holy Cross Church, Decatur, April 13. He had organized the mission.

Carthage Professor Hanke Dies

ELMER T. R. HANKE, since 1923 director of music at Carthage College, died April 30 while the college choir he founded and had directed for 32 years was on tour in the Midwest. Prof. Hanke, who was 57, had been hospitalized a few days before the choir's departure. Mrs. Hanke, Carthage's associate professor of music, had taken her husband's place on the tour.

Prof. Hanke, well known as composer of choral and instrumental works, held degrees from Augustana Conservatory, Carthage, and the State University of Iowa. He had one of the longest tenures of service in the history of the college.

Carthage choir acquired high artistic standing under his direction. It presented concerts on radio and television networks and appeared at the National Gallery of Art in Washington, D. C., and Radio City Music Hall.

Carthage's President Harold H. Lentz, Chaplain Alex Wacker, and Pastor Richard E. Boye of Trinity Church, Carthage, conducted the funeral service at the college chapel.

Synod Convention Calendar

May 25-27

CARIBBEAN: Redeemer Church, Puerto Nuevo, San Juan, P. R.

May 25-28

NEW JERSEY: St. John's Church, Ocean City

May 26-27

TEXAS-LOUISIANA: Trinity Church, Victoria, Texas

May 26-29

MARYLAND: St. John's Church, Cumberland

June 2-4

SLOVAK-ZION: Holy Trinity Church, East Pittsburgh, Pa.

June 2-5

CANADA: Zion Church, Pembroke, Ont.

CENTRAL PENNSYLVANIA: Christ Chapel, Gettysburg College, Gettysburg

NEW YORK AND NEW ENGLAND: Wagner College, Staten Island, N. Y.

PITTSBURGH: Thiel College, Greenville, Pa.

June 8-11

ICELANDIC: First Church, Winnipeg, Man.

WARTBURG SYNOD . . .

(*Continued from page 32*)

executive committee, was ULC representative. Dr. N. A. Benze spoke for Lutheran World Action. Dr. George Berkheimer presented the work of the Board of Pensions. Dr. Armin G. Weng reported on plans for Chicago Seminary. Dr. Harold H. Lentz

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spoke of the forthcoming fund campaign for Carthage College.

1958 ULCA CONVENTION DELEGATES

CLERGY: Dr. R. R. Belter, A. B. Swasko, Jr., Dr. Martin Lehmann, Dr. Robert L. Boulton.

LAYMEN: Louis Bergman, Fred Drinhaus, Robert Nieman, Dr. A. Wild.

DECEASED

THE REV. WADE HAMPTON DUTTON, 68, died May 7 at Salisbury, N. C.

Pastor Dutton was a native of Rural Retreat, Va., and a graduate of Newberry College and Southern Seminary.

He served congregations in Saluda and Newberry, S. C., and Gold Hill, Statesville, Albemarle, and Dallas, N. C. He retired in February of this year as pastor of Sharon Church, Statesville.

Pastor Dutton is survived by his wife, the former Ida Mae Riser; five daughters, Mary, Virginia, Sarah, Rebekah, and Naomi; and three sons, Paul, John, and Mark.

Funeral services were conducted May 9 at Mt. Hermon Church, Statesville, by North Carolina Synod President F. L. Conrad and Pastors Clarence Norman and Louis Bouknight.

Interment was at Mt. Hermon Cemetery.

DR. HARVEY D. HOOVER, professor emeritus of Gettysburg Seminary and former president of Carthage College, died May 11 at Gettysburg, Pa. He was 77 years old.

Dr. Hoover was a native of Roaring Springs, Pa., and a graduate of Susquehanna University and Seminary. He received degrees from Wesleyan, Gettysburg, Wittenberg, and Carthage College.

Before becoming professor of theology and sociology at Susquehanna University in 1907, Dr. Hoover was pastor of Friedens parish, Somerset County, Pa., and Hebron Church, East Pittsburgh. He was president of Carthage College from 1909 until 1926, serving also for 13 years as professor of psychology, and became professor of theology and liturgics at Gettysburg in 1926.

A member of the Joint Commission on

Liturgy and Hymnal, Dr. Hoover served in the past as president of the Board of Deaconess Work and secretary of the Common Service Book Committee.

He is survived by his wife, the former Miriam Grace Stock; a daughter, Mrs. Paul Ensrud, Northfield, Minn.; and a sister, Mrs. Paul Stock, New Oxford, Pa.

Funeral services were conducted May 13 at the Church of the Abiding Presence, Gettysburg, by the Rev. Herman Stuempfle, Gettysburg Seminary President Harry F. Baughman, and Central Pennsylvania Synod Secretary Ralph Robinson.

Interment was at New Oxford Cemetery.

DR. HENRY A. McCULLOUGH, SR., 92, died May 8 at Columbia, S. C.

A native of Newberry County, Dr. McCullough was a graduate of Newberry College and Southern Seminary, Charleston, South Carolina.

He spent 34 of his 50 years in the ministry as pastor of St. Paul's Church, Columbia. Before coming to St. Paul's, he served in Concord, Mt. Pleasant, and Albemarle, N. C., and Cameron, S. C. He retired in 1945.

Dr. McCullough had served as a member of the South Carolina Synod committee on religious education; president of the board of the Association for the Blind of South Carolina; president of the board of Southern Seminary; and a member of the board of Newberry College.

He is survived by his wife, the former Lily Blackwelder; three sons, the Rev. Paul G. McCullough, Lexington, S. C.; the Rev. Henry A. McCullough, Jr., Lincolnton, N. C.; and the Rev. John B. McCullough, Aiken, S. C.; four daughters, Mrs. William B. Gouger, Jr., and Mrs. A. T. Brown, Jr., Columbia; Mrs. W. L. Haltiwanger, Hamlet, N. C.; and Mrs. Calvin B. Whittle, Aiken; and a sister, Mrs. Maggie Willingham.

Funeral services were conducted May 9 at St. Paul's Church, Columbia, by Synod President Karl Kinard, Dr. Carl A. Honeycutt, and the Rev. Robert F. Shelby, Jr.

Burial was at Elmwood Cemetery, Columbia.

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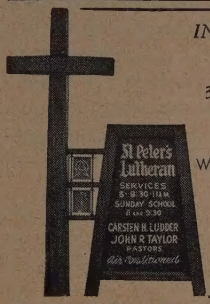

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IN CONCLUSION

TURTLES and ostriches have something in common. Both like to hide, pretending to be in complete isolation in the hope that the rest of the world will go away and leave them alone.

The turtle has a strong protective shell. The ostrich is said just to bury his head in the sand. Turtles may manage fairly well—they live hundreds of years. Ostriches on the other hand fare less happily. Their heads may be undisturbed, but a lot of feathers can get plucked out of the other end.

There's a little of the turtle or the ostrich in each of us. There are times when we wish we could hide ourselves away in some kind of splendid isolation. It doesn't take long to learn that we simply cannot do it. We are part of society and whatever happens to society affects us.

SINCE WE CAN'T withdraw from the world, the best thing we can do is to help make the world around us as decent as possible. Then, perhaps, we will not be so eager to get away from it.

Decency seems rather old-fashioned and unusual, if you've listened lately to the radio news or read the morning headlines. In "civilized" Philadelphia a gang of young thugs brutally killed a harmless, friendly Korean student because he didn't have the 35 cents they wanted. In the Midwest, a teen-ager and his moronic girl friend killed a dozen people before they were caught. In South America, some radical rioters brought disgrace on themselves and their countries by their actions toward Vice President Nixon and his wife. You can multiply this a dozen times almost any week, until you wonder if decency remains anywhere in this world of ours.

Oddly enough, our ostrich tendencies seem to keep us from becoming too excited about things like these. To close our eyes to what is going on saves a lot of trouble. We keep hoping that some powerful force will guard us from the evil in the world.

ONE AGENCY working always to create a better world is the Christian church. Through its international organization and its congregational life, it manages to help mankind in many ways. Theologians argue whether the mission of the church is to adore God or to uplift mankind. The two go together. Nothing can please God more than the growth of understanding, love and decent living among his children.

You'd think then that all of us would jump at the chance to help the church fulfill its mission. Yet in at least one case, the record seems to show that we are holding back, waiting . . . and for what?

I'm writing about the opportunity that lies in our United Lutheran Church's 40th anniversary request for a benevolence offering of $15 million in 1958. It's really not such a high amount. It means about $10 per confirmed member. Achievement of the goal would aid home missions growth, strengthen work in foreign lands where Christian commitment may some day mean the difference between war and peace, aid the spread of the Gospel through television where it may reach our unchurched neighbors, and accomplish many other purposes.

It's still not too late. More than half of 1958 is left. If we try real hard, we may be able to do more than we expect toward making this a decent world. If we can't, we'd better learn how to grow a shell, like the trutle.

—ALBERT P. STAUDERMAN

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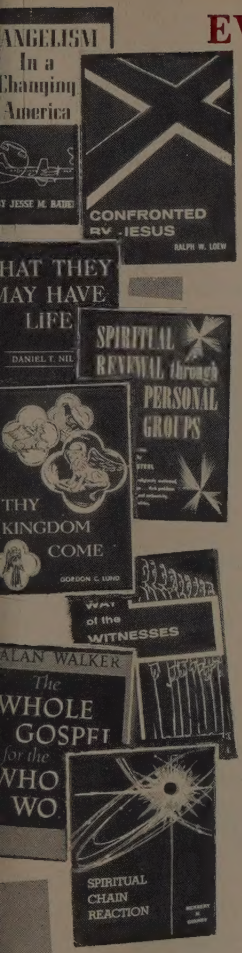

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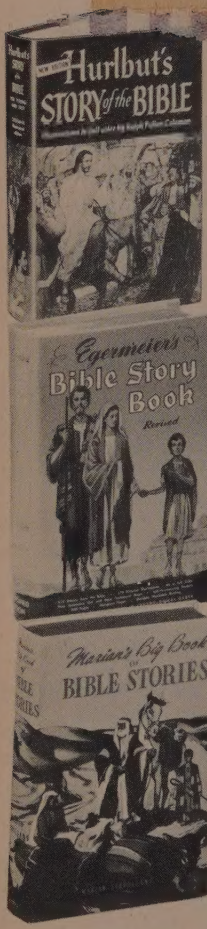

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